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A
COLLECTION
OF
SERMONS,
Preached OCCASIONALLY
ON
VARIOUS SUBJECTS.

By GEORGE HARVEST, M. A. K
Fellow of Magdalen College, Cambridge.

L O N D O N :

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M DCC LIV.



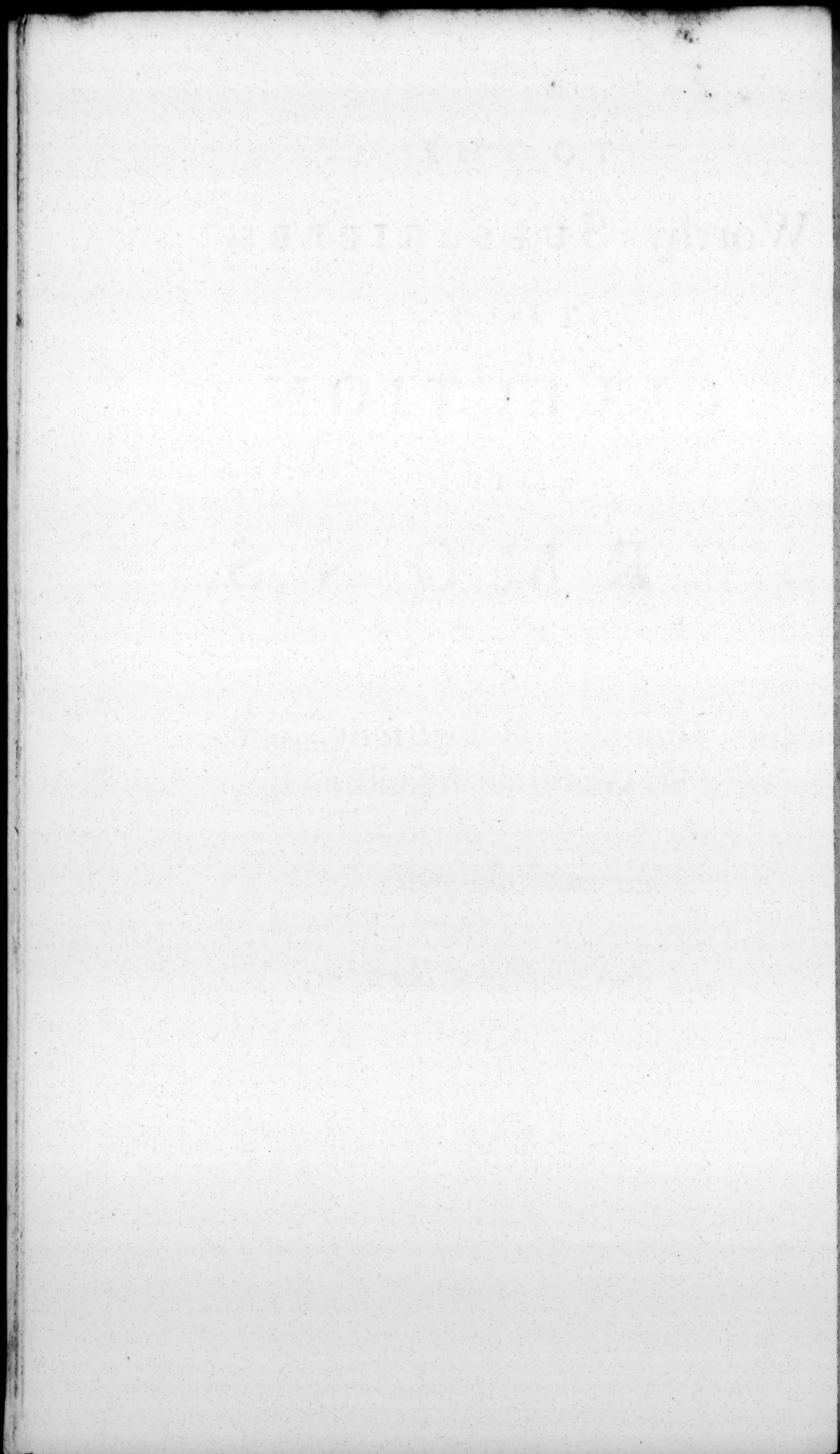
TO THE
Worthy SUBSCRIBERS,
THIS
COLLECTION
OF
SERMONS
IS

Most Humbly, Respectfully, and
with all Gratitude Inscribed, by

their most Obliged

and Obedient Servant,

GEORGE HARVEST.



T H E
P R E F A C E.

TH E Author of these Discourses, does, in the most Humble and Submissive Manner, beg Pardon of His Subscribers for the long Delay of the Publication of them: They are *Occasional* Discourses, and he thought fit, by the Advice of his Friends, to insert in this Volume, two Sermons which were preached some Time since at the Lady *Moyer's Lecture* at the Cathedral Church of *St. Paul*, for the Sake of the more *learned* Readers, which to others less

P R E F A C E.

conversant in Matters of abstruse Speculation, may not be altogether Plain and Intelligible: Such therefore may pass them over. The Remainder are chiefly *practical*, and of no difficulty to be Understood; and as they were honoured with the Approbation of some Hearers of Judgment, he presumes that they will be acceptable to his Readers.



CON-

C O N T E N T S.

S E R M O N I.

The true Nature or Notion of a Scripture
Mystery.

JOHN iii. 19.

How can these Things be ?

S E R M O N II.

The Analogy between Things Natural and
Things Supernatural, considered.

JOHN iii. 12.

*If I have told you earthly things and ye believe not,
how shall ye believe if I tell you of heavenly things?*

S E R M O N III.

The Nature and Publicness of Christian
Miracles, a demonstrative Evidence of the
Christian Religion.

JOHN xviii. 20.

*I spake openly to the World ; I ever taught in the
Synagogue and in the Temple, whither the Jews
always resort, and in secret have I said nothing.*

S E R M O N IV.

Protestant and Jewish Blessings compared.

PSALM xcvi. 1, 2, 3.

*O sing unto the Lord a new Song, for He hath done
marvellous Things ; His right Hand and His
holy Arm hath gotten Him the Victory.*

C O N T E N T S.

The Lord hath made known His Salvation, His Righteousness hath He openly shewed in the Sight of the Heathen.

He hath remembered His Mercy and Truth toward the House of Israel; all the Ends of the Earth have seen the Salvation of our God.

S E R M O N V.

A G U R ' S P R A Y E R :

P R O V . x x x . 8 , 9 .

Give me neither Poverty nor Riches, Feed me with Food convenient for me :

Lest I be Full, and Deny Thee, and say, who is the Lord ? or lest I be Poor, and Steal, and take the Name of my God in vain.

S E R M O N VI.

Fear G O D , honour the K I N G .

I P E T E R ii . 17 .

Fear God, honour the King.

S E R M O N VII.

The Nature, Reasonableness, and Advantage of Humility.

L U K E x v i i i . 14 .

Every one that Exalteth Himself shall be Abased, and He that Humbleth Himself shall be Exalted.

S E R M O N VIII.

I S A I A H l x . 22 .

A little One shall become a Thousand, and a small One a strong Nation : I, the Lord, will hasten is in His Time.

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O F T H E
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T H E

THE
True Nature or Notion
OF A
Scripture MYSTERY.

B

*The true Nature or Notion of a
Scripture Mystery.*

A

S E R M O N

Preach'd at the

Lady MOYER's Lecture,

I N T H E

Cathedral Church of St. PAUL,
November 2, 1749.

JOHN iii. 9.

How can these things be?

THIS is Nicodemus's Question to
our blessed SAVIOUR, who had
been discoursing to him of *Re-
generation*, the Necessity of a *Man's
being born of Water and of the Spi-
rit*, in order to the being qualified and

B 2

intituled

SERM. intitled to an Admittance into the King-

I. *dom of God ; Except a Man be born again, he cannot see the Kingdom of God, ver. 3. This Nicodemus did not understand, for how, said he, can a Man be born when he is old ? Can he enter the second time into his Mother's Womb, and be born ? ver. 4. How a Man could be born again was a Mystery to Nicodemus.*

From hence let us take Occasion to consider what is the true Nature or Notion of a *Mystery*, in the Scripture Sense of that Word : A Subject which has afforded much Debate, and that for want of proper Definition and Distinction in treating of it, which is indeed for the most part the Case in all Controversies, the generality of Disputes being rather about Words than Things. The Reason of my choosing this Subject is obvious: The Doctrine of the *ever-blessed* TRINITY, which, by the divine Assistance, I am about to vindicate against the Attacks of Heresy and Infidelity, is a *Mystery*, and various Objections have been offered against it as such. It will therefore be highly useful in defence of this Doctrine,

Doctrines, to state and adjust the Scrip-^{S E R M.}
ture Notion of a *Mystery*; and to shew ^{I.}
that our Catholic Doctrine is liable to
no Objection of Moment upon that Ac-
count. The Truth of the Doctrine is
a different Point, which shall be con-
sidered another Opportunity.

To begin then in due method with
the etymological Sense of the Word *My-
stery*: *Mystery*, originally, that is, in
the *Hebrew*, from whence it came down
to us, signifies *hidden* or *secret*. And
how much soever Critics have differ'd con-
cerning its Origin, yet this is certain and
allowed that, from whatsoever Language
we derive the word *Mystery*, *Hidden* or
Secret is its original Signification.

But the Inquiry is, not what the Word
originally signifies, but what use or
custom of Speech has made it to signify;
and *that*, whether it agree or disagree
with the original, will indeed be the
true Sense of it. The Scripture mean-
ing of *Mystery* must be determined by
the use and acceptation of the Term in
the sacred Writings, by comparing Scrip-
ture with Scripture, the surest Method

S E R M. of Interpretation, and by the Comments
I. of Antiquity.

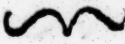
⏟ This being premised, let us proceed,

- I. *First*, To consider the Abuses, or false Applications of the Word *Mystery*.
- II. *Secondly*, To inquire into the true Meaning and Intention of the Word, as 'tis used in the holy Scriptures. And,
 - I. *First*, As to the *Abuses* of the Term *Mystery*, some have defined a *Mystery* to be, *That which is not revealed to us*, now, according to this Definition of *Mystery*, 'tis plain there can be no *Mysteries* in *Revelation*: But this is contrary to the Language of the best Writers, who, in treating of the Articles of the *Christian Faith*, are wont to style them *Mysteries*. And whether Words be used properly or improperly, with respect to their original Signification, yet according to the well-known Observation of the heathen Poet, 'tis a just Rule in Language, that the Sense

of

Words is to be fixed by the custom of S E R M.
 Speech, or their ordinary Acceptation ; I.
 and therefore no Man can warrantably
 affix any meaning to a Word arbitrarily,
 or apply it in a Sense which is new and
 different from the common and agreed
 Sense of it. There may, 'tis allowed,
 be some Exception to this Rule in a
 few particular Cases, unavoidably arising
 from the Imperfection of Language, especially
 when we are discoursing of
 Matters of abstruse Speculation ; but
 then care must always be taken to declare
 and explain the new Sense, what
 it is that we mean to express. If therefore
 any one should declare that, by a
Mystery in the Gospel, he means *that*
which is absolutely secret and unrevealed ;
that, concerning which Revelation has
not made the least Discovery ; he will be
 guilty of a great abuse of Language in
 applying the word *Mystery*, in a Sense
 which is different from its usual and
 therefore just Sense, and withal to no
 purpose, unless it be to deny what no
 one will affirm. For undoubtedly, if
Mystery must stand for that which is

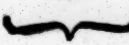
S E R M. *absolutely unrevealed*, then there is, and

I.  can be nothing in Revelation, *as Revelation*, or *as part of Revelation*, that is a *Mystery*. If a *Mystery* be something unrevealed, then any thing that is revealed can be no *Mystery*—A shrewd Discovery this! and worthy of those who contend, that there are no *Mysteries* in the *Christian Religion*.

II. *Secondly*, Others, not less acute Reasoners upon the Subjects of Faith and *Mysteries*, define a *Mystery* to be *something of which we have no Notion or Idea*, and thence wisely infer, that 'tis impossible to believe it. 'Tis certain that a *Mystery* thus defin'd can be no object of Faith or Assent, for it is to the Mind or Understanding no Object at all, is nothing. In popular Language, 'tis true, Men are apt to say they believe what they have no Idea of; but this is but loose and popular Language; for, strictly and philosophically speaking, the Thing is not possible. Popularly speaking the word *Idea* signifies a *Picture* or *Image* in the Mind of some outward Object;

Object ; but Philosophy has extended S E R M.
the Sense of it, and applied it to what- I.
ever is the Object of Perception, and in
this latter sense of Idea 'tis manifest that
there must be some Idea, something
assented to wherever there is Assent,
whether it be Assent of Belief, or of
Knowledge, for to say, that we *believe*
without Ideas, is in truth precisely the
same Absurdity, as 'twere to talk of
knowing without Ideas. To speak ac-
curately, we should distinguish between
Ideas of Imagination and *Ideas of Intel-*
lect. *Ideas of Imagination* are *Pictures*,
Images, or *Representations* in the Mind
of external correspondent Objects. *Ideas*
of Intellect are those Objects of the Un-
derstanding which are not *Imaginable*,
and have Existence in the Mind only,
such are abstract Notions which exist
no where but in the Understanding, and
which may therefore be properly called
Notions or Ideas of Intellect, in contra-
distinction to those Ideas which are the
Copies or Patterns of outward Objects,
represented by the Ideas of *Imagery* or
Resemblances. But Notions or Ideas
there

S.E.R.M. there must be, whenever we can be said

I.  to know, or to believe. Every Proposition must be a Proposition of something to the understanding, of some Ideas, otherwise 'tis no Proposition but mere Sounds or Syllables. To say, that in such case we may believe the Proposition (if it can be called such) to be true, or that it contains a Truth, tho' we do not understand it, or know its meaning, is saying, *what?* why that we may give our Assent, not indeed to *that*, but to *another* Proposition, namely, that whatever such Proposition contains is true, which is a very different thing from the believing the Proposition itself. Suppose, for instance, that a divine Messenger were to deliver to you a Book with this affirmation, that the Doctrine contain'd therein is the Word of God. In such case you would believe, not indeed the very Doctrine itself, for it would be to you no Doctrine till you had read and understood it, but you would give your assent to *this* Proposition only, that the Doctrines contained in that Book were the Word of God ; and in all cases what
the

the thing affirmed or denied in the Proposition is, this we must of necessity understand, before it can be to us a Proposition at all. S E R M.
I.

Thirdly, Others again object to us the Belief of *unintelligible Propositions*, calling them *Mysteries*, and the contrary ; not reflecting that, as already said, an *unintelligible Proposition* is *no* Proposition ; no more than Sounds, or Syllables, form a Proposition. The Writing upon the Wall was no Proposition to *Belshazzar*, 'till the Interpreter had explained it. Intelligible the Proposition must be, otherwise he who delivers it is perfectly a Barbarian, agreeable to St. *Paul's* Reasoning in the xivth Chapter of his first Epistle to the *Corinthians*. *He speaketh not unto you, for you understand him not. You know not the meaning of this Voice, therefore he that speaketh is a Barbarian unto you.* And whenever any Proposition in Scripture is said to be a *Mystery*, tho' indeed the whole Reason of the Thing, the Counsel of God, may be inscrutable perhaps

S E R M. haps to all created Beings, yet the *Thing*
 I. *itself, the Mystery*, as the same Apostle
 Coloff. i. 26. expresses it, *made manifest to the*
Saints ; this cannot but be intelligible,
 cannot be denied to be understood,
 without a plain Contradiction.

IV. *Fourthly, and lastly, Mystery* in the
 Sense last mentioned, is by some Ob-
 jectors of the lowest Class confounded
 with Contradiction, which I take no-
 tice of to the Shame of Scepticism and
 Infidelity. Most evidently, *Mystery* so
 defined is not Contradiction, since
 there can possibly be no Repugnancy or
 Disagreement of Ideas, which is the
 Essence of Contradiction, where there
 are *no Ideas*, which is their Definition
 of *Mystery*. Nor, on the other hand,
 can a Contradiction be a *Mystery* ; for
 it is a plain and evident Falshood, just
 as plain and clear to the Understanding
 as any self-evident Truth.

The generality of Objectors are apt to
 confound the not *understanding*, with
 the not *comprehending*, whereas, in
 truth, the one differs from the other as
 the

the *Whole* does from a *Part*. Compre- SERM.
 hending is *knowing* or *understanding* a I.
 thing *perfectly, adequately*. You under-
 stand the Doctrine of Christ's Satisfac-
 tion, which yet perhaps is *incompre-*
hensible to the most exalted finite Under-
 standing. There may be things in that
 wonderful Transaction between God and
 Man, Reasons in the wise Counsels of
 Heaven, of which no created Beings can
 frame any Conception. Indeed we *com-*
prehend scarce any thing. We *understand*
 what Matter is, *viz.* an extended, solid
 Substance, we do not *comprehend* it;
 we know not its real *internal Essence*,
 nor many of its Modes, Properties,
 and Relations. Its Substance or Essence,
 whatever it be, is the Object of none of
 our present Senses, and is therefore no
 more to be known even *in part*, much
 less *comprehended* by us, than Sound by
 the Deaf, or Colour by the Blind. So in
 Matters of *Revelation*, what the Thing
 revealed is, this in general we understand,
 all its Reasons and Circumstances we
 do not; that is, we do not *comprehend*
 it.—The general Truth, the meaning of
 the

S E R M. the Proposition is understood; if our Ideas
 I. are but general, our Faith will be so too; and where they fail, where we are entirely in the dark, and have no glimpse of the Meaning or Sense of a Proposition, we can believe or disbelieve nothing about it.

They who would say any thing to the Purpose, should define a Mystery to be *a thing partly known and partly unknown, or rather partially apprehended. So much of it as is hidden is mysterious, what is visible only is apprehended: But this is not the Notion of a Scripture Mystery, as will be seen presently. Besides, according to this Definition of Mystery, every thing in Nature, not meaning the abstract Nature of Things, but every thing really and actually existing is mysterious, and almost every Proposition that can be made about it mysterious, there being nothing among real Beings that we do comprehend, or know adequately. This Definition therefore, so far as it concerns real Existence at least, is useless, through want of possible Distinction in the Application of it.*

The

The Truth is, In every Proposition, S E R M.
affirmative or negative, there is something I.
plain, and something mysterious. That
which is plain lies in the Affirmation or
Negation, *that* the thing is, or is not ;
that which is mysterious, is the *Manner*,
or *Reason*, or *Circumstances* of it.

A Doctrine then may be considered in
these two Respects :

First, As to the *Matter* of it, the I.
Thing which is revealed.

Secondly, As to the *Manner* of it. II.

Now the Matter only, *That it is*, is
the Subject of our Belief, and not the
Manner, *How it is*, which is secret and
hidden from us, and in this alone is the
Mystery, using that Word in the *original*
Sense. And this is one Reason why the
Doctrine may be called a Mystery ; tho'
we do not believe the *very Mystery*
itself, yet we believe the Doctrine
which is *mysterious*. And this Distinc-
tion is regarded by many of the ancient
Fathers, as appears from the following
and such like Expressions. *You be-
lieve that it is, inquire not how.*——

Search

SERM. Search not into those things which are un-

I. *searchable.*—Believe what is written or revealed. Seek not after what is not written*. The divine Three are united and distinguished; how these things are we can neither express nor conceive †. St. Theophylact, speaking of the Incarnation, says, *That* God was incarnate (where by the way he prefixes the *Article* to the Word God, which I take notice of for a Reason well known to all who are acquainted with the Trinitarian Controversy) *That* God was incarnate all Men understand; the *how*, the *manner* of his Incarnation, this is *hidden*, and upon that account it is a *Mystery*. The Distinction between the thing itself, *the fact*, and *how*, or *manner of it*, is very strong and elegant in the Original, more so than can be well expressed in an *English* Translation ‡. The *manner* of divine things

* Μὴ ζήτει τὰ ἀνέυρετα.—τοῖς γεγραμμένοις πίστευε, τὰ μὴ γεγραμμένα μὴ ζήτει. Basil. Hom. xxix.

† Τὰ θεῖα ἢ νοῦναι καὶ διακρίναι· ὅπως δὲ ταῦτα εἶναι, ἕτερον εἶναι, ἕτερον ἐννοῆσαι δυνατόν.

Dionys. Areop. de Div. Nom.

‡ ΤΟ ΜΕΝ ΟΤΙ ὁ Θεὸς ἐσαρκώθη, πάντες ἴσασιν· ΤΟ ΔΕ ΠΩΣ ΑΠΟΚΕΚΡΥΠΤΑΙ, καὶ ΔΙΑ ΤΟΥΤΟ ΜΥΣΤΗΡΙΟΝ ἐστίν.

Theophylact. Comment. in Divi Pauli Epist.

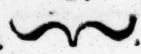
things, of this neither Reason or Reve-
 SERM.
 lation give us the least Conception. We I.
 know not what is, or may be, affirmed
 or denied concerning it, and therefore,
 in this respect, can believe, or disbelieve,
 nothing. The *Fact itself*, and that only
 is the Subject of our Belief; the *Man-
 ner* is not. And this Distinction I apprehend to be of the greatest Use and Importance, as well to check and restrain the Presumption of those who pretend to be *wise above what is written*, as to correct the Error of those who reject certain necessary Doctrines under pretence of their being *mysterious* and *unsearchable*. So it is written, is the Language of holy Scripture, and 'tis a sufficient Answer to them both.

And, indeed, even in matters of *Science* or *Knowledge*, the *how* a thing is, can be no more a Subject of Assent, than it is in Matters of *Faith* or *Belief*. But, in like manner as we believe a thing *to be* without the believing *how it is*, so also we know a thing *to be*, without *knowing how it is*. We no more know the *very Mystery* in one case, than we believe it in the
 C other.

S E R M. other. The best System of *Philosophy*

I. *demonstrated* to be true, by the Application of *abstract Mathematics* to the *Phænomena* of *Nature*, is yet, if you consider the *how*, or the *why*, in natural Causes and Effects, full of *Mysteries*. The ways of Providence in God's *natural Government* of the World are confessedly mysterious and unsearchable in many respects, but no Man makes this an Objection to *Philosophy*, or the Discovery of the Laws and Operations of *Nature*. *Revelation* is a Declaration of Facts relative to God's *moral Government*. The Facts are *plain*, the Reasons and Circumstances of them frequently *mysterious*. But as it is no just Objection to our *Knowledge* that the *Objects* of Knowledge are mysterious, as to the *manner* of them, neither is it a just Objection to our *Faith* that the *Objects* of *Faith* are, as to the *Manner* and *Circumstances* of them, *mysterious*; and 'tis exactly the same Absurdity to object to the *Belief* of a Fact, because the *Manner* of it is *mysterious*, as it would be to object to the *Knowledge* of a Fact, because the *Manner* of it is unknown or mysterious.

We

We come now to the great Question, S E R M.
What is the true Scripture Notion of a I.
Mystery?—The true Definition of a 
Mystery, as the Word is used in holy
 Scripture, is this: *A Doctrine above and*
not knowable or discoverable by human Rea-
son, but discovered by Revelation, yet, gene-
rally speaking, remaining, in part, unknown
after such Revelation or Discovery.—If
 there be any other Sense of Mystery in
 the Gospel, it concerns not our present
 purpose, for we are now treating of
 Mystery as it signifies some *Doctrine*,
 which is the Object of Belief. And
 this Definition I take to be just, as will
 appear upon comparing the Passages in
 which the Word Mystery occurs in holy
 Scripture. But here, agreeable to this
 Definition, be it observed,

First, That the Doctrine, which I
 call a *Mystery*, is not necessarily sup-
 posed to be *comprehended*, or *known ade-*
quately, even after it is revealed. Still it
 remains a Mystery, as most natural
 Truths, or Truths discovered by the
 Light of Nature do, after Reason has
 discovered

S E R M. discovered them *in part*, that is, in some

I. Relations and Circumstances, *mysterious*.

Secondly, That the Doctrine, the *Fact itself* which is revealed, is as truly *intelligible*, as any Truth that is discovered by the Light of Nature. I say, *what* the Truth is, is as truly *understood* in one Case, as it is in the other, just as the *Manner how it is*, is in both Cases really, I do not say, *equally mysterious*. Take for Instance this Doctrine, *The Dead shall be raised*. This, as a *Doctrine*, a *Truth revealed*, is certainly as plain and clear to the Understanding as this *natural Truth*, demonstrable by Reason, *the Soul is immortal*. But, *how* the Dead will be raised, with what Bodies, the *Sameness* or *Identity* of those with the frail corruptible Bodies we are now clothed with; *how* they will always exist incorruptibly, spiritually, and gloriously—*how* the Soul will be immortal, whether by any internal Principle of Life, or, as the Schoolmen say, by a continual Conservation in Being, through the Will and Power of God.—These are Questions relating

relating not to the *Reality of Facts*, but S E R M. to the *Manner of Things*, confessedly I. *mysterious*. But still the *Mysteriousness* of the *Manner* of them is quite a different Consideration from *that* of their *Certainty* and *Reality*; and the Truth of the Fact, *that they are*, is not at all obscured, or rendered less plain, by any *Mysteriousness* or Difficulty of Conception as to the *Manner* of their Being.

Thus far *natural* and *revealed Truths*, in the main agree: in some respects they are both *plain*, and in other they are both *mysterious*. Let us now see wherein they differ.

The *first* obvious Difference between them is this, that the one, *revealed Truths*, are *supernatural*, are *above Reason*, and beyond the reach of it to discover. The other, which we call *natural*, in Contradiction to *supernatural*, lie within the reach of our Faculties. I am now speaking, not of the *Manner*, but of the *Reality* of the things. It is not discoverable by the Light of Reason, *that they are*, and we should be wholly ignorant of them were they not *revealed*.

S E R M. *Secondly, The manner of them, how*

I. *they are, this remaining mysterious after they are revealed, is more above our Reason, more incomprehensible (if the Expression be allowable) than the Manner of those Truths which are known by Reason. 'Tis granted that the Manner how things are is, in both Cases, alike not apprehended, but it will not thence follow, that they are both equally incomprehensible. For, as we improve and grow up in Perfection and Knowledge, as our Faculties become more and more enlarged and vigorous, and the Eyes of our Understandings more opened (as they will be in that blessed State when that which is imperfect shall be done away) we shall then know and comprehend those Truths which are at the least Distance sooner and more readily than those which are more remote from our Understandings. There are different Degrees of Mystery in different things of which it is equally true, that we at present know nothing; and it is by no means a Distinction without a Difference, to say, that they are equally mysterious, though not*
myste-

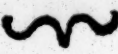
mysterious equally, equally Mysteries, tho' not equal Mysteries, or one more mysterious than another. Just as all luminous Bodies are equally luminous, Light as being the same universally; tho' all luminous Bodies are not luminous equally, or in the same degree. At present we know no more of the Substance of Matter, than we do of the Substance of any Being whatever: But no one will therefore pretend, that the Substance of Matter is mysterious equally with the Substance or Essence of any Being; since one Nature will for ever be mysterious to all finite Understandings, will for ever, in some respects, be according to the Inscription at Athens, the Unknown God.

The Author of *Christianity not mysterious*, by which he means, that there are no Mysteries in Christianity, (for, by the way, there may be *Mysteries* in *Christianity*, and yet *Christianity itself* not be *mysterious*) lays a mighty Stress upon this Consideration, that *nothing ought to be esteemed a MYSTERY, because we have not adequate Ideas of its Properties, nor any at all of its Essence*, and it is the

SERM.
I.

Chap. ii.

S E R M. Tenour of this Performance, that there
 I. are *no Mysteries in Christianity*, because
 { in the same sense or respect in which
 there are Mysteries in *Revelation*, there
 are Mysteries in *Nature* also.—Or thus,
 If you say, that the Things revealed in
 the Gospel are Mysteries, for this Reason,
 because they are in part *not comprehended*;
 then, for the same Reason, you
 must admit, that every, even the most
 common thing in *Nature*, is *mysterious*,
 since nothing is *comprehended* or known
 but in part only. But we do not say, that
 certain Matters of *Revelation* are called
Mysteries, for this Reason only; and if
 we did, yet it would not follow, that the
 Truths of Christianity are not more mys-
 terious than those of *Nature*. If both
Christianity and *Nature* be *mysterious* in
one Sense, as we *comprehend not* the
 things of either, still the things of *ano-*
ther World will be *more mysterious* than
 the things of *this*, or the Doctrines of *Re-*
velation *more mysterious* than the Truths
 which we know by *Reason*, or *Expe-*
rience.—The latter are *as mysterious* as
 the former, 'tis admitted, if by *as mys-*
terious

terious be meant *as truly*, or *as certainly* S E R M.
 so, but mysterious *equally*, or *in the same* I.
degree, they are not.—But to retort the 
 Argument, if it be an Argument, upon
 this Author the design of his Book is to
 render the Belief of Mysteries absurd and
 impossible. And how does he attempt it?
 Why, by telling us, that even among the
 ordinary things of *Nature* nothing is
 properly mysterious, or to be called mys-
 terious, because every thing is so. An
 Assertion that is equally levelled against
 our *Knowledge*, as against our *Faith*.

The *third* and *last* general Difference
 between things *natural* and things *su-
 pernatural* is this, that the former we
 know by Observation and Experience,
 the latter we conceive by *Analogy*. By
comparing and *likening* them to the things
 of which we have knowledge, by the
 Intervention of our Senses. The Ideas
 of *Sensation* and *Reflexion* are the Source
 of all the Knowledge that is, and can
 naturally be, in the human Understand-
 ing. From these Ideas of things *natural*,
 we take all our Ideas and Conceptions
 of

SERM. of things supernatural, in the way
 I. of *Analogy*, or *Resemblance*. Of this

truth every one may be experimentally convinced, who will but observe what passes in his own mind when he is contemplating divine supernatural Objects. All the Ideas or conceptions therefore, that we have of those supernatural Objects, are no other than *Pictures* or *Copies* of certain unknown *Originals* and these *Resemblances*, as we imagine them to be, of those Objects are never adequate, and oftentimes as improper Representations of what they stand for, as a *Circle* is of *Eternity*, or a *straight Line* of *moral Rectitude*. There is, therefore, manifestly, a great difference between our conceptions of *natural* and *supernatural* Objects. Besides, the latter being not the Objects of *Sense*, what *Eye* hath not *seen*, nor *Ear* heard, what 'tis not possible for us to conceive, as they are in their own nature, we assent to the reality of them less readily, than we do to the things of Experience, as is intimated in those words of our blessed Saviour. *If I*
have

have told you earthly things, and you be- S E R M.
lieve not, how shall you believe if I I.
tell you of heavenly things?

John iii.

The notion of *Mystery* being stated, and the Agreements and Differences between *natural* and *supernatural Mysteries* considered, let us see how the Definition given of *Mystery* agrees with the Scripture Sense of it.

In the Book of Daniel we read, *there* Dan. ii.
is a God in Heaven that revealeth SE- 28.

CRETS. [Μυστήρια]

Again, *He* REVEALETH SECRETS
[Μυστήρια, *Mysteries*] maketh KNOWN ver. 29.
what shall come to pass.

In the Gospel according to St *Mat-* Matt. xiii.
thew, it is given to you to KNOW the 11.
MYSTERIES of the Kingdom of Hea-
ven.

As in St. *Paul*, 1st Epistle to the
Corinthians, tho' I have the Gift of Pro- I Cor. xiii.
phesy, and UNDERSTAND ALL MYS- 2.
TERIES.

Thus also in the same Epistle, *be-* I Cor. xv.
hold I SHEW you a MYSTERY. And in 51.
his Epistle to the *Ephesians, that I may* Eph. vi.
open my Mouth boldly to make known the 19.

Mysteries

S E R M. *Mysteries of the Gospel.* Likewise in
 I. his Epistle to the Colossians, the *Mystery*
 which hath been hid from Ages and from
 Coloss. i. Generations, but now [ἐφανερώθη] is made
 26. MANIFEST to the Saints.

In these, and all other Passages of holy Scripture, the word *Mystery*, wherever a Mystery is spoken of as the Subject of Belief, always signifies a *Doctrine* above, and not knowable by human Reason, but made known to us by Revelation only, yet generally speaking, remaining in part unknown, after such Revelation or Discovery.

But here, it may be ask'd, how, since the Notion of Mystery is something *bidden, secret or unrevealed*; how that which is made *known or revealed*, is yet a *Mystery*. What is this but a self-evident Contradiction. I answer,

- I. *First*, Most certainly, according to the original Sense of the word *Mystery*, that is, *secret, or unrevealed*, it is a Contradiction to affirm that a *Mystery, when revealed*, is still a *Mystery*; nevertheless it may be rightly stiled a *Mystery*,

Mystery, because not discoverable by the light of Reason. It is *above Reason*, and *hidden* or invisible to the *human Understanding*, and in respect to *human Reason* or *Understanding*, as it was a *Mystery* before Revelation discovered it, so it continues to be, in that respect, a *Mystery*. It is still *in itself* *above Reason*: An object not of our *Reason*, but of our *Faith*.

I.

Secondly, A *supernatural Truth*, tho' *revealed*, may yet be justly stiled a *Mystery* in the way of eminence, as being less *plain* and *clear*, tho' sufficiently *intelligible* to our *Understandings*, than what we know by *Reason* or the *Light of Nature*. We conceive divine things, as has been explained, by *Analogy*, our *Notions* of them are taken from those *Objects* we knew by experience, and consequently such divine *Things* are mere obscure and mysterious than the other, and therefore are *peculiarly* or *eminently mysterious*. And this must be allowed by every one, who is not so extravagant as to say that he has as clear *Ideas* of the *Joys of Heaven* as he has of *human Felicity*; or as perfect and lively a *Conception* of the

II.

S E R M. the glorified Body St. *Paul* speaks of,
 I. as he has of the ordinary Stature and
 Features of a Man ; or that the awaking
 from Sleep is *mysterious equally* with the
 Resurrection of the Dead. We know,
 indeed, *what is meant* by the one, as
 truly as we do what is meant by the
 other, but still the Things themselves,
 and their respective Modes and Properties
 differ vastly in point of Clearness and
 Certainty for the Reason mentioned.

III. *Thirdly*, The Things revealed may be
 properly called *Mysteries* in respect to
 what they were *antecedently* to the *Reve-*
lation of them. 'Tis common in all
 Languages, for things to retain their
 former Names, tho' the Ground or Rea-
 son of those Names has ceased. The
 like Manner of Speaking is frequent in
 holy Scripture. Thus St. *Matthew* is
 called the *Publican*, when he was a *Dis-*
ciple ; *Simon* is called the *Leper* tho'
 he was cleansed. The *Dumb spoke*, so
 the *Blind see*, the *Lame walk*, the *Deaf*
hear, &c. And there is great propriety
 in this Language, as it is oftentimes of
 use, to remind us what Things or Per-
 sons

Matt. x.

3.

Matt.

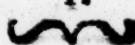
xxvi. 6.

Matt. ix.

33.

Matt. xi.

5.

sons have been. Thus the Miracle of SERM.
 the Water that was turned into Wine is I.
 strongly intimated by the calling it *Wa-* 
ter after its transmutation; and the
 like may be said of the same Manner of
 Expression in the other Instances. *Mys-*
teries, therefore, may be justly stiled John ii.
Mysteries, after they are revealed, even ⁹
 tho' the Word Mystery be used in its
original Sense.

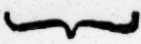
Fourthly, They who insist most upon IV.
 the Plainness and Clearness of what is
 revealed, in opposition to *Mysteries*,
 must, after all, admit that in the things
 that are revealed, in the *Nature* or *Man-*
ner of them, there is still something *ab-*
solutely mysterious, be the *Doctrine* itself
 ever so *clear* and *intelligible*. Just as in
 St. Paul's Epistles, there are [*δυσκόνητα*] 2 Peter
 some things *hard to be understood*, not iii. 16.
 indeed the *Doctrines* themselves therein
 delivered which are plain, but some
 things in those Doctrines, or some mat-
 ters relating to those Doctrines. So that
 a Doctrine may be plain and clear, and
 yet there may be things in, or relating
 to it, in the Nature and Reason of which
 things,

SERM. things, there is *Mystery*, as *Mystery* signifies *hidden* or *secret*; and the Doctrines may, in that respect, be call'd *mysterious*, as containing or including such *Mysteries*.

I.
 V. *Fifthly*, and *Lastly*, To put an end to the Question, how any thing can be called a *Mystery*, after 'tis *revealed*? what is this but the affixing a wrong Sense to the term *Mystery*, and then inquiring how, according to that sense, any thing can be a *Mystery* after 'tis revealed. A Question that deserves no Answer. The true Definition has been already given, according to which, *hidden* or *secret* (which is the Sense in which 'tis used by the Objector) is so far from being the right Sense, that, on the contrary, the being *not hidden* but *revealed*, or *discovered*, is part of the very Definition of *Mystery*, and included in the Notion of it, agreeable to the Language of holy Scripture. A *Mystery* is a *Doctrine*, the Belief of a *Mystery* is the *Belief of a Doctrine*, otherwise we are contending about more Words only.

And

And now what I would observe S E R M.
and infer from the foregoing Discourse is I.

This, that, since a Mystery is neither *a* 
thing not revealed, nor that of which we
have no Notion or Idea, nor an unintelli-
gible Proposition, nor a Contradiction,
nor any such thing as the Opposers of the
Belief of Mysteries usually define it to be;
but a Doctrine above and not discovera-
ble by Reason, but made known by Reve-
lation, yet, generally speaking, remaining
in part unknown after such Revelation or
Discovery ; the Doctrine of the ever-
blest Trinity, or any other Doctrine of
holy Scripture, is liable to no just Ob-
jection upon account of its being a Mys-
tery, which is the Point I have been
endeavouring to make good.

What the true scripture Doctrine of
the Trinity is, this has been a Matter
of much controversy. The only reason-
able Question concerning it, is *what is*
written ? not meaning the bare Words
of Scripture, but the *Sense* of it. For
the *Faith of the Gospel* is *that Sense* of
the *Words of Scripture*, which was affixed
to them, or *intended* by the sacred Wri-
D ters.

S E R M. ters. And this Faith, the true Sense and

I. Intention of Scripture, is to be determined with respect to every one's self, *ultimately* indeed by his *private Judgment*, but then that Judgment, tho' it ought not to be *absolutely governed* and *overruled*, is yet to be *assisted, guided* and *directed* by the proper Means of Information, among which, tho' we disclaim Name and Thing, that *absolute Authority*, that *Infallibility of Direction* which the Church of *Rome* pretends to, yet certainly the Judgment of the Church of Christ in all Ages, especially in those nearest the Days of our blessed Lord and his Apostles, the purest and most unprejudiced Ages, when 'tis infinitely reasonable to suppose the Truth did prevail, this Sense and Judgment of the Catholic Church cannot but carry with it *weight* and *authority*, not only by virtue of the Gospel Promises of *Grace*, and *Assistance* to the Church, but from the Reason of the thing itself *. As

* *Judicium Ecclesiæ Christi universalis, omnium temporum, revereantur certè pii ac sobrii omnes, &c.*
Bulli Judicium Eccles. Cathol. Præmonit. ad Lect.

for those who wildly maintain that there S E R M.
 can be no *Medium* between *no Authority* I.
 in Religion and *absolute Authority*; that
any Authority is inconsistent with *private*
Judgment, and the like; what do they
 but affirm, that a Man can have no
Guide at all, unless he have one who is
Infallible? That the Traveller, who
 entertains any doubt, is in any uncer-
 tainty about his right way, must either
 blind himself, and be intirely resigned
 into the hand of an *infallible Guide*, or
 else, in the other extreme, resolve to
 proceed upon the mere Strength of his
 own Reason or Conjecture, discarding all
Direction or *Advice* whatever. Every
 Man is ultimately to be determined in
 matters of *Belief*, as well as in matters
 of *Practice*, by his own Understanding;
 but yet that Understanding is to be *in-*
formed, is to be *influenced*, is to be *di-*
rected by all proper *Means* and *Motives*,
 which if disregarded, or not attended to,
 if wilfully or carelessly neglected, in things
 of Importance, no Error will appear *in-*
nocent at the great Day of Account, but
 highly *criminal*, as owing to a wicked

S E R M. *Insincerity*, the not *sincerely* desiring

I. and endeavouring to know the Truth,

~~~~~ by the means of Information; nor does a Person's being determined by his *own Understanding*, or by *Reason*, as I have stated the Notion of *private Judgment*, afford any Objection against his submitting to *Authority* in cases where Authority is rightly conceived to take place, for there *Authority itself* is good *Reason*; *Reason* sufficient to determine every wise Man, where his own Understanding is short-sighted and defective.

With respect to the Doctrine of the *Trinity*, the Testimony of those ancient Writers, the Fathers of the Church, has always been of weight with the sober and judicious \*, nor indeed can it well be supposed that they did err, in this important Article of Religion, without laying a Foundation for such Scepticism as will extend itself farther backward than their Ages. And here it may not

\* Δὲ γὰρ ἡμεῖς καὶ πρέπει τοιαῦτα φρονεῖν, τοιαύτως  
σώζειν ἀγαθῶς σπουδῆσιν πρὸς τὸν πατέρα, εἴ γε  
μὴ ἴσθαι τυγχάνομεν, ἀλλ' ἢ αὐτῶν ἔχομεν τὰς πα-  
ραδόσεις, καὶ παρ' αὐτῶν τὴν εὐσεβείας διδασκαλίαν.

Athan. de Synod. Arim. & Seleuc.

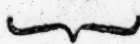
improper



improper to enter a Caution against a S E R M.  
 piece of Art, that has lately been em- I.  
 ployed in order to render their Testi-  
 mony *suspected* at least, in matters of  
*Doctrines*, by weakening or destroying  
 their Testimony as to matters of *fact*.  
 The Fathers, we are told, have been  
 the Authors of a great deal of De-  
 lusion and Falshood †. Now this must  
 have been, either thro' want of *Ability*,  
 or want of *Integrity*. If they wanted  
*Integrity* they might *misrepresent Truths*,  
*Doctrines* or *Opinions*, as well as *Facts*:  
 If they were defective in point of *Abi-*  
*lity*, were *weak and credulous*, there can  
 be no great dependence upon their Re-  
 presentations of *Opinions* or *Doctrines*  
 prevailing in their days, more than up-  
 on their reports of other *Facts*, (for  
*Facts* these are) and this will also pro-  
 portionably lessen their Authority in  
 deciding Controversies about the *Sense* of  
 holy Scripture, which greatly depends  
 upon their knowledge of *Facts*, *Customs*  
 and *Doctrines* prevailing in their days,

\* See Middleton's Introductory Discourse and Free Enquiry, &c.

S E R M. upon which account they are justly pre-

I. sumed to be more able Judges of, better qualified to *interpret* Scripture than we at this distance of time from the purest Ages can be. They therefore who give up the Point of the *Ability* of the Fathers, as some Advocates for Christian Antiquity have done, contenting themselves with maintaining their Piety and Integrity, do the Cause they undertake to defend a Disservice.

Coloff. ii. 8. To conclude--*Beware*, saysthe Apostle, *lest any Man spoil you thro' Philosophy and vain deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ. 'Twas Pride that was the Condemnation of the Devil. 'Twas Pride* and the unlawful Desire of being *wise*, that occasioned the Fall of our first Parents, and the same *Pride* has been the Source of all that Opposition to Faith and Mysteries, supported by Philosophy and vain Deceit, or vain and deceitful Philosophy, after the Rudiments of this World, that has been perpetually giving birth to Heresies, and causing

ing Divisions in the Church of Christ. S E R M

'Tis the *Pride* of a *Wisdom*, *falsly* I.

*so called*, intirely owing to a real *Ignorance* of our own Imperfections ; for

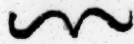
the true Reason why we are apt to flatter ourselves with the Conceit of being *wise*, is because we are *not* so.

Were we but duly sensible of our Ignorance, we should be convinced that we see but a very little, *understand* less, and, comparatively speaking, *comprehend* nothing. Could we but look *upwards*, and see how vastly we are excelled in every Perfection, by intelligent Beings *above us*, we should then have very different and more just Sentiments of our own littleness and imperfection.

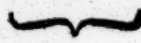
Could we but see *upwards* as we can *downwards* in the *Climax* or Scale of Existence, we should be so far from imagining ourselves to be at the Top of the rational Creation, (as without the Light of Revelation we might be apt to do) that we should probably find ourselves at the very bottom of it. At the top indeed of all corporeal and visible beings, but inferior to the lowest order



S E R M. der in the immaterial and invifible

I.  World ; and that, as we belong wholly to neither, being partly material, and partly immaterial, we only ftand related to the World of Spirits by fuch a Connection in the *climax* or *gradation* of Being, as the different Species of Creatures are linked together within this !

The grand and excellent ufe of thefe and fuch Reflexions as thefe, is to deftroy the *Pride* of *human Reason*, and to teach us *Humility*. To remove thofe Prejudices againft the *Mysteries* of Religion, which *the being wife in our own Eyes* is apt to furnifh us with. To convince us of the reafonablenefs of *believing* readily what the incomprehenfible God, whose *Nature* is *Mystery*, thinks fit to reveal ; and of *obeying* without reluctance what he *commands* ; tho' the *real nature* or *manner* of the thing in one Cafe, or the *reason* and *fitnefs* in the other be paff finding out. If we truly defire knowledge and improvement in intellectual Perfection, let us be meek and humble ; waiting with contentment

tentment and patience, searching after S E R M.  
 it with submission and reverence ; and it I.  
 shall be given us of him *in whom are*   
*hid all the Treasures of Wisdom.* *He,* Coloff. ii.  
*who layeth up sound Wisdom for the* 3. Prov. ii.  
*Righteous,* will reward our Hope with 7.  
 enjoyment, and our Faith with vision  
 and certainty ; and enrich our Under-  
 standings with the knowledge of those  
 divine Truths, which, tho' we can  
 neither see nor bear them now, shall  
 be uncovered and revealed to us here-  
 after, when the Seals of that Book of  
 Providence which is now shut shall be  
 loosed.

Excellent are the Words of the pious  
 and eminently-learned Bishop *Bull* to  
 this purpose, in his immortal Book \*  
 which is an everlasting Testimony  
 against the Arian Heresy. *In hâc re-  
 rum caligine de Mysteriis divinis, tan-  
 quam pueri et sentimus et loquimur,  
 imo balbutimus potius. Hic dum sumus  
 Deum nostrum tanquam in speculo et  
 ænigmate contemplamur. Adveniet verò  
 tempus, imo omni tempore ulterior æter-  
 nitas, quâ ipsum videbimus facie ad fa-*

\* Def. Fid. Nicæn. *sub finem.*

*ciem,*

SERM. *ciem, tenebras omnes tunc à mentibus*

I. *nostris beatifica Dei visio fugabit.* So long as we are in this World we see and contemplate our God, as it were *through a Glass* indistinctly, obscurely; but a time will come, yea, even Eternity beyond all time, when we shall see him as *in a Glass* or Mirrour, face to face. Then shall the beatific Vision of God dispel all darkness and ignorance from our Understandings. *How we shall see God* hereafter, is an *absolute Mystery*; *That we shall see him*, the Scripture assures us: May we all be found worthy to be admitted into his Presence, and understand what the Happiness of *seeing God* is, by living in the Enjoyment of it for ever and ever.

*Now, to the most holy Trinity, the Father, the Son, and the Holy Spirit, of the same eternal undivided Nature and Perfections, be rendered and ascribed, as is most due, all Power and Dominion, Praise and Worship, Glory and Majesty for evermore!*

T H E



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THE  
ANALOGY  
BETWEEN  
Things HUMAN and DIVINE,  
NATURAL and SUPERNATURAL,  
Considered.

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*The Analogy between Things Natural and  
Things Supernatural, considered.*

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A

## S E R M O N

Preach'd at the

*Lady MOYER'S Lecture,*

I N T H E

Cathedral Church of St. PAUL,  
November 29, 1749.

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JOHN iii. 12.

*If I have told you earthly things and ye  
believe not, how shall ye believe if I tell  
you of heavenly things?*

I N my Discourse concerning the Na-  
ture of a *Scripture Mystery*, I took  
notice that our Knowledge, or to  
speak accurately, our Ideas of Things  
*Divine and Supernatural* are taken from  
*Analogy*



46 *The Analogy between Things Natural*

S E R M. *Analogy with Things Human and Na-*

II. *tural*; from a supposed Comparison and  
 ~~~~~ Similitude with what falls within the  
 compass of our Experience and Obser-
 vation. Hence it is that the former,
 whatever is not discoverable by Reason,
 or the mere Light of Nature but by Re-
 velation only, whatever is not the Object
 of our Knowledge either by Sensation or
 Reflexion, but conceived and appre-
 hended by means of *Analogy* with what
 we are acquainted with by Experience;
 All such Ideas, I say, which we frame
 by Analogy, are more obscure, dark,
 and mysterious than the Ideas of those
 things which we know immediately and
 without the Intervention of any analagous
 Representation; the former being al-
 ways imperfect, and in many Instances
 very untrue Representations or Likenesses
 of certain unknown *Originals*.—Our
 Knowledge of Things Human and Natu-
 ral is *primary, direct, immediate* Know-
 ledge; our Knowledge of whatever is
 Supernatural, *indirect* and *secondary*;
 and therefore less clear, less perfect than
 the former. The Consideration of this
 matter

matter shall be the Business of my pre-sERM.
sent Discourse, which is supplemental II.
to that on Mystery, the Subject having
near affinity thereto ; and indeed there
is scarce any Subject more deserving our
Attention, with a view to the Doctrine
I have undertaken to vindicate in the
course of these Lectures, than this of
the manner how it is that we conceive
and understand what is supernatural and
unknowable but by Revelation. Such
are the things that are heavenly ; out of
the reach of both Sense and Reason, and
therefore, unless revealed, absolutely mys-
terious. For the not duly considering
the Nature of Analogy between Natural
and Supernatural, Divine and Human ;
the supposing such Analogy to be real
and exact ; and the consequent Reason-
ings from an imaginary Parity between
Things which in truth and reality are
extremely disparate ; this grand Error
has, I think, been the Cause and Source
of more Infidelity, Scepticism and He-
resy among those who set up themselves
as acute Reasoners and Men of clear Dis-
cernment in the midst of Darkness and
Ignorance,

SERM. Ignorance, than is easily to be conceived.

II. With regard to the Doctrine of the ever-blessed *Trinity*, in particular, there is scarce any heterodox Fancy whatever but what is raised upon the absurd Foundation of arguing strictly from Finite to Infinite, from Human to Divine. To rectify therefore the Mistakes, to correct the Errors, and to remove the Prejudices of false Analogy, will be doing great Service to the Cause of the Christian Faith.

If I have told you earthly things, says our Saviour, and ye believe not; how shall ye believe if I tell you of heavenly things? The earthly Things, or the Things on Earth [τὰ ἐπίγεια] are the ordinary Objects of human Knowledge, in opposition to [τὰ ἐπερσεία] the heavenly, or the things above human Reason or Knowledge, being what Eye has not seen, nor Ear heard; what has not entered into the Heart of Man to conceive, discovered to us by Revelation, and that in the way of Analogy or Resemblance, the only possible way for us to receive any Notice or Information of them.—Now, in the Words of the Text is implied, that there

is greater Difficulty in apprehending S E R M.
what is supernatural and above human II.

Understanding, than what is natural and
the Object of it; *If I have told you
earthly things and ye believe not, how shall
ye believe if I tell you of heavenly things?*

And this Difficulty arises,

First, From the very Nature of the
Things themselves, as being superna-
tural, more remote from, or above our
natural Knowledge; and likewise from
the Prejudices that attend the framing
Notions or Conceptions of them.

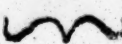
Secondly, From the different Sort of
Evidence Men have of their Reality
from what they have of the Existence
and Reality of earthly Things.

And *First*, As to the Difficulty that
arises from the very Nature of the Things
themselves as being supernatural, remote
from or above our natural Knowledge;
and from the Prejudices that attend the
framing Notions or Conceptions of them.

It is reasonable to expect that our
Ideas of those Things, of which we

E

neither

S E R M. neither have, nor can have any immediate direct Knowledge, Things which
 II.  are above all true and proper Conception, and which in the Nature of them are very different from, and in some Instances even contrary to all that we have ever thought or experienced, should therefore be very imperfect and inadequate. Hence it is evident, there cannot but arise great Difficulty, in the framing to ourselves Conceptions or Ideas of Things Divine and Supernatural.

And *Secondly*, The different kind of Evidence we have of the Reality of Divine Things, from what we have of the Existence and Reality of earthly Things is likewise a Reason why we are less ready to give our Assent to the former than to the latter.—The like of what we know and see every Day we scruple not to admit the Truth of, upon the slightest Testimony, but in Proportion as what is reported is *unusual* and different from, much more when it is contrary to our Experience, a greater Degree of Evidence, a stronger Attestation is requisite

quisite to gain our Assent to it. The Re-
ality therefore of those Things which are
naturally unknown and undiscoverable,

S E R M.

II.

which no Experience can acquaint us
with, no Deductions of Reason inform
us of, requires clearer Proof, and surer
Evidence than what is necessary to ob-
tain our Assent to the Truth of any Fact
that is of the Number of earthly Things,
and which has nothing uncommon or
extraordinary in the Nature of it. The
Degree of Evidence required in any
Case ought always to be in Proportion
to the Unusualness or natural Improb-
ability of the Thing related: Accordingly
the extraordinary Facts, the Divine
Things, recorded in the holy Scrip-
tures are proved by Evidence propor-
tionably great and extraordinary, that
of Miracles; and again the Evidence of
those Miracles, is proportionably greater
than that of *usual* Facts, strengthened
by peculiar Circumstances of Credibility
and confirmed by collateral Proofs. For
though, the Veracity of the Relator
being supposed, in a Case, wherein he
himself could not be deceived or im-

S E R M. proportionably the less Weight with it,

II. and this is implied in our Saviour's

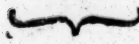
Words, *If I have told you earthly Things and ye believe not; if you give no Credit to my Testimony when I only affirm the like of what you know by your own Experience, How shall ye believe if I tell you of heavenly Things, which are sublime and out of the reach of your Observation?*

Proceed we to consider the Manner of our conceiving Divine or Heavenly Things which is by *Analogy*. The Thing itself, that we do conceive or apprehend such Things by Analogy as aforesaid, has been hitherto argued upon Supposition; it remains to be confirmed. Now that our Observation either of outward sensible Objects, or the internal Objects of Perception, the Operations of our Minds do furnish the human Understanding with all the Materials of our Knowledge is an Assertion so generally admitted that I shall take it for granted. A Point this that has long since been fully established beyond all reasonable Exception by

by the incomparable *Essay on the Human Understanding*: A mere natural Possibility of our receiving Ideas some other way than either that of Sensation or Reflexion I deny not; for undoubtedly the divine Power can act upon our Minds, and impress Ideas of things which neither Sense nor Reason give us the least Intimation of; but the Meaning is, that ordinarily and naturally we have no Ideas but what are derived from those two Sources, Sensation and Reflexion; and that into those primary Ideas all the Ideas in the Mind of Man are ultimately resolved. Of these Materials all our Ideas or Notions how refined or abstracted soever are made. It is allowed that some of our Notions seem to be so unlike to, at so great a Remove from, and to have so little Connexion with the aforesaid Originals, that it is difficult to persuade ourselves that they were formed out of them; but this upon Examination is found to be mere Prejudice, just as the Vulgar are apt to imagine that there are numberless different Colours that have no Connexion with any

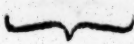
SERM.
II.

S E R M. of the seven *primary*: Whereas from

II.  those primary by an infinite difference of Composition are made all those Colours wherewith visible Objects are painted with endless Variety. (You understand that I am not now speaking *philosophically*, but using only a plain *Illustration* according to popular Language, as Colours are conceived to exist externally to the Mind.) Thus all our Ideas are made out of those primary Ideas of Sensation or Reflexion. From hence I conclude, that as Things Divine and Supernatural are neither the Objects of Sensation or Reflexion, we conceive them no otherwise than by a supposed Resemblance or Similitude of them with our Ideas of Things Human and Natural, that is by Analogy.

To exemplify this in a few Instances—God is a Being of all infinite Perfection. The Idea of Being or Existence is from Experience; the Idea or Notion of Perfection, such as Wisdom, Power, Goodness, from Experience. We enlarge these Ideas infinitely: Existence is conceived to be absolutely perfect, eternal, infinite, and

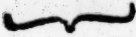
and necessary, and so the Attributes; S E R M.
and thus we frame the Idea of the Su- II.
preme Being. It is plain this Idea is not
taken originally from the Supreme Be-
ing but from ourselves; from the Per-
fections we observe in finite intelligent
Beings, not from a direct immediate Per-
ception or Intuition of the Divine Na-
ture, which no Man hath seen or can
see. And this explains what is under-
stood by the term *Analogy*, a general
Similitude or Resemblance real or sup-
posed. One Term or Part of Analogy is
known, and from that we frame Con-
ceptions of what is unknown, which is
the other term of the *Analogy*, and the
conceiving by or arguing from one to the
other, is conceiving by or arguing from
Analogy. We do both, by those imme-
diate Ideas to which the things unknown
or supernatural are supposed to be *like* or
analogous. Nor let it be objected that this
Doctrine of *Analogy* implies that Perfecti-
on in God is not the same (a Word of the
greatest ambiguity) as Perfection in Man,
or that we affirm we know not what, when
we say that God is good, or just, or merci-
ful.

SERM. ful. For on the contrary, this Doctrine
 II.  implies the Supposition that they are the same, the same in *kind* though not in *degree*; the same in a duly qualified or limited Sense. If a Person has never seen the Sun for instance and frames a Conception of it by Analogy, from a small *luminous* Object, this very Analogy supposes and implies that *Light as Light* is the same in both. And though indeed, this Supposition is false in many Instances, is never true where the Ideas of *Imagination* take place, yet in Ideas of *pure Intellect* we always conceive and argue justly from Analogy, which Difference will be explained in the Sequel of this Discourse.—But a sameness of Things is always implied in the very Notion of Analogy though the Errors thence arising be corrected by Reflexion and Judgment.—To return—Our Notions or Ideas of the Supreme Being and his Attributes both natural and moral are from Analogy only; the Idea of his Existence is from Experience; the Idea of his Eternity from the successive Duration of finite Beings by endless addition supposed

posed to be infinite; that of his Omni-S E R M.
presence from the Notion of Extension II.
continued *in infinitum*; of his Intelli-
gence, from that of Reason or Intelli-
gence in ourselves, the Perception of the
Natures, Relations, Circumstances, and
Possibilities of Things, which in us is
finite, in Him infinite; of his Power,
from the Idea we have of Power,
Agency, or Ability to begin Motion in
ourselves; of his Goodness, from the
Experience of a Disposition in ourselves
to communicate Good or Happiness, and
so on. All these are manifestly anala-
gous Representations, Conceptions not
arising from any direct immediate Know-
ledge of the Divine Nature, but framed
only by Analogy or Resemblance.

And, in like manner, all our Ideas of
Divine things are Ideas of Analogy, and
for this Reason the holy Scriptures con-
stantly represent the things of the other
World to us in the way of Comparison
or Similitude, the only way by which
they can be ordinarily represented to us :
And such Representations are not only
intirely necessary to inform us of them,
but

SERM. but they are moreover of the greatest


II.  Use to stir up our Affections and to animate our Desires after those unknown future Enjoyments of Bliss, which God has prepared for those who love him; to engage our Love of him, and to win our Obedience, that we may be qualified to partake of that *fulness of Joy, and those Pleasures which are at his right hand for evermore*; to enter into that state of Glory and Happiness which, what it really and in itself is, cannot enter into the Heart of Man to conceive.

This Happiness of the next Life is set forth and represented to us by the Similitudes of *a Kingdom that cannot be moved—A City that has Foundations*, that is, a permanent and immoveable City; *whose Builder and Maker is God.—A Treasure—a Crown—an incorruptible Inheritance—a glorious Place or State in which they who are wise shall shine as the Sun in the Firmament, and they who excel in Righteousness* [οἱ δίκαιοι ἀπὸ τῶν πολλῶν, not as it is rendered, *they who turn many to Righteousness*] *as the Stars for ever and ever.—The Revelation of*
St.

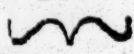
St. *John* abounds with such-like Simili- s E R M.
tudes, particularly in the Description of II.
the *new Jerusalem*, and when all Anal-
ogy fails, and the heavenly glories can no
longer be described by any Resemblances
they are cast into a Shade—*It doth not*
appear what we shall be—with this com-
fortable Assurance however, that we
shall be glorious in some way or other, to
us now absolutely inconceivable, *like him*
who shall appear in Glory, and by his
mighty Power change us into his own
Image and Likeness.

Without the help of such *Analogy* or
Similitudes, our Ideas of heavenly things
would be altogether *negative*. The Hap-
piness of Heaven would be thought on as
something negative of Evil only, as a Free-
dom and Deliverance from the Evils we
experience in this Life; accordingly our
Zeal and Endeavour to obtain it would be
languid and lifeless. But the Ideas of
heavenly things by this Analogy are
positive; they strike our Minds; they
raise our Affections; they enliven our
Imaginations with the Notion of real
and positive Felicity; a Conception far
more

S E R M. more powerful and affecting than the

II. bare negative Notion of Release and Ex-
emption from Evil and Misery.

To be told that in the future Life *we shall hunger no more, we shall thirst no more, that all Tears shall then be wiped away from our Eyes*, does certainly afford Comfort and Consolation, though understood merely as a Negation of all human Evils and Imperfections: But with that ardent Desire, that longing after Glory and Immortality, with which our Hearts are kindled, and our Affections inflamed by the Representations of positive blissful Enjoyments, it inspires us not. And however incapable we are, in the present State of Darkness and Ignorance, of understanding *what*, much less how *great* those heavenly Joys are in their own Nature; yet the *Types* and *Images*, *Figures* and *Similitudes* whereby they are represented to us, are most lively and significative; they express and signify that the Happiness of the Blessed will be *real* and *positive*. This is the plain Declaration of the *Analogy*, the known part of which, from whence we conclude the
 unknown

unknown (which is the very Use and S E R M.
Reason of the Analogy) is the *positive* II.
Notion of human Felicity. When our 
Saviour gave Promise to the penitent
Thief, that he should be with him in
Paradise, he spoke intelligibly, and con-
veyed to that Penitent an Expectation of
great Bliss in the state he was enter-
ing upon, though the Joys of *Paradise*
were not revealed. And when we are
assured that *we shall eat of the Tree of* Rev. ii. 7.
Life in the midst of the Paradise of God,
that we shall drink of the Fruit of the Matt.
Vine in the Kingdom of our heavenly xxvi. 29.
Father, we expect the Enjoyment of
some great real positive Happiness ;
though it be impossible for us to frame
any Conception of the real meaning, the
thing signified by those figurative Expres-
sions, those unknown heavenly Delights
and Enjoyments that are figured to us
by *the eating of the Tree of Life, or*
the drinking of the Fruit of the Vine.

But *Secondly*, This *Analogy* by which
we conceive *divine Things*, being, for
the *most part*, *ideal* and *fictitious*, is not
to

S E R M. to be reasoned from, as if it were exactly

II. *just and real*, but is to be examined and
 { corrected by the *Judgment of right Reason.*

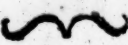
What is meant by Analogy being for the most part *ideal* and *fictitious*, is, that there is, *for the most part*, no other than an imaginary supposed *Similitude* between *things divine* and *human*, and not any *real Sameness* or *Resemblance*. In some Cases, the Analogy is *just and natural*, where the Ideas are Ideas of *pure Intellect*, and not of *Imagination*. The Distinction between *Ideas of pure Intellect* and *Ideas of Imagination* is this; *Ideas of Imagination* are *Pictures, Images, or Representations*, as outward Objects; *Ideas of Intellect* are those Objects of the Understanding which are not *imaginable*, such are *abstract Notions* of *Virtue, Vice, moral Fitness, Unfitness*, and the like; of which there neither is, nor can be any *Imagery* or *Resemblance*. The Analogy that is formed from *Ideas of Intellect* is right: Thus *Intelligence* is the *same thing* in all rational Beings: It is a *perceiving*
 the

the Nature and Reason of things; in SERM.
what Being soever this Perception is, there II.

is *Intelligence*, and the contrary; and therefore when we affirm that God is intelligent, and Man intelligent, we mean and must mean the *same thing* by *Intelligence*, that is, *the perceiving the Nature of things, and their Relations to each other*; and this Intelligence is the *same* in all intelligent Beings in kind, though not in *degree*; in the *Supreme*, it is *infinite*; in all other Beings, *finite* and *limited*. But when we reason from those things in which *Imagination* has great Share, how very absurdly and unreasonably should we think and argue about them, if our Ideas of *divine* things were not corrected by *Reason and Judgment*. Suppose you were to conclude from what the Scripture has declared about the *millenary State*, that the *heavenly* Enjoyments would be of an *earthly* and *sensual* kind, such Conclusion would be very extravagant and irrational—The whole is, however true it be that we do conceive *divine* things by *Analogy*, yet Reason must always be the Guide to restrain us

F from

S E R M. from wandering into absurd Conclusions

II. from *false Analogy*. And thus, under
 the guidance and correction of sound Reason, all those Scripture Representations of divine things are most proper and elegant : For Example, the *Greatness* of the *divine Majesty*, by the *dwelling in Heaven*, or *sitting* there, the having *Heaven for his Throne* and the *Earth for his Footstool* ; the *Omnipresence* of God, by *filling Heaven and Earth* ; his *Omniscience* by an *all-seeing Eye*, or *Eyes present in every place beholding the Evil and the Good* ; his *Omnipotence*, by a *right Hand*, or a *stretched-out Arm* ; his *vindictive Justice* by *Wrath and Anger* ; his *Mercy* by *Pity* ; his *Goodness* by *natural Benevolence* as a *Passion or Affection*. All these are the Representations of *Analogy*, accommodated to human Conceptions, but the possible Errors thence arising must be corrected by *right Reason* ; and both the Judgment of Reason and the Doctrine of Scripture agree in correcting the Errors of such *Analogy*, by convincing and assuring us that *God is a Spirit* ; that as our Article expresses

expresses it, *He hath neither Body, Parts,* S E R M.
nor Passions. Indeed any Misapprehen- II.

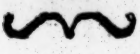
fion here seems so very unreasonable, that did not Experience inform of the contrary, one would think it to be impossible to the meanest Capacities. But *Anthropomorphites* there have been, even among Persons of some Parts and Learning, whose Tenet is certainly the most senseless and unphilosophical of all Absurdities. Among the Ancients the Ideas of Deity were gross and unmetaphysical, which was one great Reason of their Proneness to Idolatry, from which to reform the World, was a considerable end of the Jewish Religion. And if it should be objected that those *visible* Representations and *Appearances* of the Deity, or his *Word* (for in the Opinion of the Ancients it was the *Son* who appeared, and not the *Father* *) under the *Patriarchal* and *Jewish Dispensations*, do not seem to be well consistent with

F 2

that

* *Veteres Catholici penè omnes cum probare volunt eum qui patriarchis et viris sanctis sub V. T. olim apparuit ac locutus est, Jehovah nomine insignitus, ipsum Dei Filium fuisse, &c. Bulli Defens. Fid. Nic. Sect. iv. p. 267. Edit. Grab.*

68 *The Analogy between Things Natural*

S E R M. that end, let it be considered, that Men
 II.  are Men, have strong Prejudices in fa-
 vour of their Errors, and are therefore
 to be reformed by degrees. For this
 Reason did God exhibit a visible Pre-
 sence of himself, which in holy Scripture
 is styled *the Glory of the Lord*, and by the
 ancient Jews the *Shechinah*, when he
 covered himself with Light as with a
 Garment. In a glorious visible Appear-
 ance he conducted *Israel* through the
Red Sea and the Wilderness; came
 down upon Mount *Sinai*, and was seen
 by *Moses* and the Elders of *Israel*; and
 in so doing he took a most wise me-
 thod, not only to raise and excite Mens
 Devotion, but also to take them off from
 applying their Worship to false Objects;
 to turn them from the Worship of Idols
 to the Worship of himself, the only liv-
 ing and true God: and having this vi-
 sible glory to engage their Attention,
 there was no room left for their Imagina-
 tion to rove after sensible Similitudes and
 Images of him. And it is remarkable,
 that in those Passages of the Old Testa-
 ment, where God is represented as ap-
 pearing

Psal.
 civ. 2.

pearing *visibly*, the Appearances were a SERM.
Cloud of Fire, a *Glory* without *Shape* II.

or *Figure*, the Reason of which is in-
timated by that Exhortation of *Moses* to
the Children of *Israel*; *Take good heed*
unto yourselves lest you make a graven
Image, the Similitude of any Figure;
for ye saw NO MANNER OF SIMILITUDE
on the Day that the Lord spake unto you in Deut. iv.
Horeb out of the midst of the Fire. And ^{15.}

the Reason against idolatrous Images is
in proportion a Reason against all such
false Conclusions, from Analogy, which
may lead us to dishonour God in our
Conceptions of him, by gross Imagina-
tions or unworthy Apprehensions of his
most pure and perfect Nature, which
are *mental Idolatry*.

Tho' *Analogy* therefore be the way in
which we conceive *divine Things*, yet all
our Conclusions from it must be examined
and corrected by Reason and Judgment.
And it is no more an Objection to the Know-
ledge of *divine Things* by *Analogy*, because
such Analogy is submitted to the Correc-
tions of Reason, than it is an Objection to
the Knowledge of *human Things* by our
F 3 Senses,

S E R M. Senses, because that Knowledge or the

II. Ideas of things received by the means of
 ~~~~~ our Senses, are altered and rectified by  
 Reflection and Judgment. In the Ideas  
 of *Vision* especially, it is notorious that  
 our Ideas of both the distance and mag-  
 nitude of Objects are changed and cor-  
 rected by the *Judgment*. If we were  
 to judge by Sense only, then, since equal  
 Pictures upon the *Retina* suggest Ideas  
 of equal magnitudes of the correspondent  
 external Objects, if the smallest Object  
 were placed so near the Eye as to cover the  
 Body of the Sun itself, we should con-  
 clude it to be of equal magnitude; and it  
 is from *Reflection* or *Judgment* only, that  
 we do not conclude it so to be.

To apply what has been offered con-  
 cerning reasoning from *Analogy* to our  
 present purpose; First, in an Instance of  
*right or true Reasoning from Analogy*.

*First*, As our manner of understand-  
 ing *divine things* is by *Analogy* with  
*things human and natural*, the Wisdom  
 of God has adapted the Language of  
 holy Scripture to our Conceptions, has  
 proposed

proposed heavenly things to our Under-standings, by *Comparisons, Similitudes, or Resemblances.* S E R M.  
II.

*Secondly*, Though therefore these *analogical Representations* are to be understood with due Restrictions and Allowances for the different Natures of things; are always to be examined by *Reason*, and so far as they are inconsistent with, corrected by it; yet undoubtedly *something* is intended to be understood by them.

*Thirdly and lastly*, we must conclude that to be intended to be understood, or assented to by us, which *may* hold true notwithstanding the *Analogy* or *Representation* be in *other* respects *false*, and to be corrected as aforesaid.

Now we read in holy Scripture that *in the beginning was the Word, that the Word was with God, and that the Word was God.* John i. 1. We find in the same Scripture, that the *Word* here spoken of is a *real Person*. St. *John* speaking of a *real Person*, the *Son of God*, tells us that *his Name is called the*



72 *The Analogy between Things Natural*

S E R M. **WORD of God.** And God and *his Word* are  
 II. represented as always coexisting under  
 the Relation of *Father* and *Son*. The  
 Rev. xix. *Word* is said to be, in some manner or  
 13. other, to us absolutely incomprehensible,  
 Coloff. of the Father [*τεχθεῖς*, *begotten*, though  
 i. 15. what that figurative *Word Son* really means  
 we cannot possibly comprehend,] and  
 this *Filiation* or *Sonship* is implied in his  
 being [*ἀπαύγασμα*, *a bright Ray stream-*  
 Heb. i. 2. *ing forth*] *the Brightness of his Father's*  
*Glory, the express Image of his Person.*  
 He is represented as having the *same At-*  
*tributes and Perfections* as the Father  
 has. All those divine Attributes of the  
 Father which a *true and real Son*, a *Son*  
*by Nature*, can have. Is represented to  
 be what we conceive an *eternal divine*  
*Son to be*, and is also expressly styled  
*God*. There is nothing in Reason to  
 contradict the *Possibility* of the *literal*  
*Sense* of this Representation. What  
 then is the natural and obvious Conclu-  
 sion from these Premises, but that the  
 Son of God is a *divine Son*, a *Son by*  
*Nature*, *really and truly God, Light of*  
*Light, God of God, very God of very*  
*God,*

God, of one Substance with, or having the same Nature and Perfections as the Father. And this Conclusion, as Bishop Bull has at large demonstrated, is confirmed by the Sense of Antiquity \*.

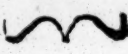
The other Instance I shall give, is that of false Reasoning from Analogy.—Most of the Objections we meet with against the Doctrine of the ever-blessed Trinity, take rise from some wrong Inference  
or

\* *Filium Dei, Deo Patri ὁμοούσιον, hoc est, non creatæ alicujus aut mutabilis Essentiæ, sed ejusdem prorsus cum Patre suo naturæ Divinæ et incommutabilis, proinde verum Deum esse, Catholicorum Doctorum, qui tribus sæculis floruerunt, concordem constantemq; fuisse Sententiam affirmamus. Hanc autem Doctrinam multifariam tradunt veteres illi. 1. Τὸ ὁμοούσιον docent, quoties Filium Dei, non modò à Patre, sed ex ipso prolatum ac genitum esse affirmant. Nam Axioma illud certissimum est, τὸ ἐκ Θεῦ γεννηθὲν, Θεὸς ἐστὶ, Quod ex Deo genitum est, Deus est. 2. Idem docent, quoties Filium, Dei Patris verum, genuinum, proprium, et naturalem Filium prædicant. 3. Hoc ipsum declarant similibus, quibus soliti sunt generationem Filii utcuncq; illustrare. Dicunt Filium ex Patre generari sicut ex radice frutex, ex fonte fluviu, è sole radius procedit. Radix autem et frutex, fons et fluviu, lux quæ in corpore solis, et quæ in radio est, ejusdem planè sunt Naturæ: sic ejusdem omnino Substantiæ Pater et Filius. Nullum autem simile reperias, quo magis delectantur Patres, quam illo luminis ex lumine, veluti cum ex igne ignis accenditur, vel ex Sole radius porrigitur. Hinc Nicæni Antistites illud φῶς ἐκ φωτός, lumen de lumine, ad elucidandum τὸ ὁμοούσιον symbolo suo inseruerunt.*

*Def. Fid. Nic. Sect. 11. p. 36.*

S E R M. or other of *false Analogy* between *divine* and *human*. The Catholic, no other than the *Scripture Doctrine* of the *Trinity* is this, *The Father, the Son, and the Holy Spirit are one God* : This is the true *Definition* of God according to holy *Scripture* ; to Each of These is ascribed *Intelligence* and *Agency*, therefore each is an *intelligent Agent* ; each of these has *distinct Actions* or *Operations* ; therefore they are *distinct* from each other, so that the one is not the other ; to each of them is attributed *divine Perfections*, therefore each is *God* ; and as we are forbidden, both by Reason and *Scripture* to hold more Gods than one, we profess to believe these *three, Father, Son, and Holy Spirit* to be one God. Now the Existence of *Father, Son, and Holy Spirit*, being a matter of mere *Revelation*, and there being no Word in any Language whatever, that does *exactly* signify or express *intelligent Agent* in that *Sense* in which either of the *divine Three* is such, that is, an *intelligent Agent*, and yet not one singular *Being*, distinct and *separate* from all other *Beings*



ings (in which Sense of the Word *Per-* SERM.  
*son*, the assertion of *three divine Persons* II.  
 is direct *Tritheism*) the Christian World   
 would have been contented with the use of  
 Scripture Terms only. But Controversies  
 arose, and this important Article of Faith  
 was either openly denied, or artfully ex-  
 plained away by the *Disputers of this*  
*World, spoiled through Philosophy and vain*  
*Deceit* after the *Rudiments of that Wisdom*  
*which knew not God.* In order therefore  
 to defend the Faith against Attacks on  
 all sides, against *Arius* and against *Sabellius*,  
 it was thought necessary after the ὑπόστασις,  
 εἰσία, and πρόσωπον of the *Greeks*, and *Per-*  
*sona* of the *Latins*, taking those Terms not  
 in their *original*, but in the *theological* Sense  
 of them, as signifying *real intelligent*  
*Agent*; it was necessary in order to de-  
 fend the Christian Doctrine against In-  
 novators upon it, to use the word *Per-*  
*son*, in our own Language. And the Doc-  
 trine was expressed thus, “there is one  
 “ *Person* of the Father, another of the  
 “ Son, and another of the Holy Ghost.”

It is plain that the word *Person* is  
 originally taken from ourselves, and as  
 so

SERM. so many *human Persons* are so many

II. *distinct, separated, or, in number, so many Beings*, so when the Notion of Person is transferred from *human* to *divine*, the Conclusion according to the Idea of strict *Analogy* and *Imagination*, is, that *three divine Persons* are *three Gods*. Now let any one peruse the *Arian* and *Sabellian* Writers, those Authors of distinguished Sagacity and superior Judgment as they esteem themselves to be, and he will find that almost all the Objections that are urged in point of Reason against our Catholic Doctrine, are derived from this very Pretence, and that the famous Objection of *Tritheism* among *Antitrinitarians* of the higher Class, those who understand the Controversy too well, and who have too much Ingenuousness to insist, as the mean Tribe of Objectors do, upon the charge of *Contradiction*, as if we were at once both *Sabellians* and *Tritheists*, he will find, I say, that this same Objection varied is almost the whole in point of *Reason* and the *possibility* of the thing that they allege against us. *Three divine Persons*, they

they object and repeat it continually, are S E R M.  
 three *supreme Beings, three Gods.* This II.  
 is the grand Objection that runs through-  
 out all the Writings upon this Subject of  
 the late able and learned Defender of the  
*Arian or Semi-arian Cause.* But is this  
 arguing from the *very Nature of Things?*  
 or is it not arguing from the *Errors of*  
*Imagination and Prejudice?* The ground  
 of this Objection it is not possible to  
 make good, which is, that all *real Dis-*  
*tinction* necessarily infers *Plurality*;  
 whereas on the contrary, from all that  
 we know of the nature of existent Be-  
 ings, there may be and is *Distinction*  
 without *Division, Separation, or Plura-*  
*lity*, which is the very Notion of *Oneness*  
 or *Unity.* They who contend for the  
*Extension* of immaterial Beings (which is  
 the Philosophy of Dr. *Clarke* in particu-  
 lar) *they* must admit of *Substance* and *Sub-*  
*stance* without *Division or Separation*, mak-  
 ing but *one Substance*; *they* must grant,  
 that if all *Distinction* between *this* and  
*that* is inconsistent with *unity of Being*,  
 that there neither is nor can be any such  
 thing as *one Being* in Nature. All ma-  
 terial

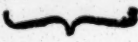


SERM. *terial Beings* evidently consist of *Part*  
 II. *and Part, Substance and Substance*, and  
 if *immaterial Beings* are *extended* to them  
 likewise, there will be, not *Parts* but,  
*Constituents* of the *Whole*. How then  
 can it ever be made out that a *Dis-*  
*tinction* between *this* and *that Agent* or  
*intelligent acting Substance* must of ne-  
 cessity infer *Polytheism*? *Human Persons*  
 indeed exist *separately, dividedly, un-unit-*  
*edly*, are therefore *distinct BEINGS*. But  
 does it thence follow that the *divine*  
*Persons* or *Agents necessarily co-existing,*  
*undividedly and inseparably in one Nature,*  
 which is *essentially one*, are *three separate*  
*Beings, three Gods*? A wider Conse-  
 quence than what they draw there is  
 not; and yet thus it is that some Disputers  
 will reason against the Doctrine of the  
 TRINITY.

You observe that I am not proving the  
*Truth* of the Doctrine, but only the *Poss-*  
*ibility* of it in point of *Reason*, and this I  
 will demonstrate by the following Ar-  
 gument. The Divine Being is *really, sub-*  
*stantially* or *essentially* present every  
 where, or he is not. If he be, then If

*we ascend up into Heaven he is there. If* SERM.

*we go down to Hell he is there. If* II.

*we are in the uttermost parts of the Sea,* 

*he is there also. Now, most evidently, that individual identical Substance which pervades or coexists with one part of Space, Heaven, is not the same individual identical Substance which pervades or coexists with that other Part of Space called Hell, nor yet the the same individually with that which pervades the Sea. Are there then three divine Substances, three Gods? or is not the one God essentially present every where, one infinite Being?*

*If you say that Substance and Substance in Union do not make Substances or different Beings, you say what is very true, but you give up the Question; for then Person (or intelligent Agent Substance) and Person and Person, may be one Being. Three, in some respect, one in another; not one Person, because intelligent Agent and Person are not reciprocal, since intelligent Agent may be understood either of Person or Being; unus intelligens Agens, or unum intelligens Agens may be equally one intelligent Agent; the former mean-*  
*ing*

SERM. ing one intelligent Agent Person, the lat-

II. ter one intelligent Agent Being; and

~~~~~ where now is the Contradiction in affirming that *three intelligent Agent Persons* may be one intelligent Agent Being, one God?—If you assert the supreme Being to be *Omnipresent*, not *substantially* but *virtually* only; that Attributes can exist any where without a Subject, that God is, in some manner or other, where he *really* or *essentially* is not; that the divine Nature is *omnipresent* and yet not *present every where*; *the same* and yet *not the same* to Infinity: Make this intelligible, and by the same reasoning I will as clearly answer your Objections to the Catholic Faith.

To each of the *sacred Three*, certain distinguishing *Characters, Offices, or Operations* are ascribed, and therefore we maintain them to be three intelligent Agents or Persons, known and distinguished from each other, in the same manner as all other things are, by *different respective Attributes*; nor has the *Arian* or the *Tritheist*, who pretend to admit of nothing of which they have not

not clear and determinate Ideas, at all S E R M.
 more clear and determinate Ideas when II.

they affirm the Father, the Son and the Holy Spirit to be *three separate Beings* or *Substances*. For what is Substance or Being, but an unknown *Somewhat* to which are ascribed peculiar Attributes or Properties? And whether three Intelligent Agents so coexist *necessarily* and *undividedly*, as to be not *Three*, but *one Being*, or so *disunitedly* and *separately* as to be properly *three different Beings*, still 'tis evident that the Notion of intelligent Agent or Person is neither more nor less clear on this Account. That each Agent is really distinct from the others is the *Catholic Doctrine*; distinct so as not to be any other, but yet not so distinct in the *Arian* Sense, i. e. *divided, separated*, as to be another God.—And where is the Impossibility or Inconsistency in so plain a Thing? when therefore the *Arians*, or the *Sabellians* charge us with *Tritheism*, their Objection is manifestly founded in the Supposition, that all real Distinction in the Divine Nature, is inconsistent with

S E R M. a proper *essential Unity*, or that *Distinction* cannot be without *Division*, the very ground of *Plurality*. But this it is not possible to prove, for want of a certain fixed Principle of *Individuation* to argue from. Indeed there is scarce any Idea less certain than that of *Unity*. In numberless Instances, we are at a loss whether to apply the Term *One*, or *Many*; and, in general, are able to give no other Account of *Unity* than this; that 'tis a *negative Idea*, a Notion of *Undividedness* or *Inseparability*: *That*, according to the old School Definition, is *one*, which is *undivided in itself*; and I am not aware that any Improvements in Science or Philosophy have advanced our Knowledge at all beyond it. What Wonder therefore if we are at a loss in determining what *is*, or what *is not proper Unity*, in a Nature that is absolutely incomprehensible.

The Error of arguing about matters that are too high for us from gross Conceptions and Prejudices, the imagining *Divine Supernatural Things* to be

be strictly *analogous* to *Things human* S E R M.
and natural, and then reasoning ac- II.
cordingly ; this is plainly the grand
fundamental Error of Scepticism and
Irreligion, especially among Objectors
to Religion of the lower Class, and is
indeed the very *Foolishness* of Infide-
lity. An Absurdity that shows itself in
almost every Objection of Unbelievers,
when they are doing what *they* call
Reasoning against *Revelation*, from, as
they imagine, the Nature of Things,
not meaning the true *abstract eternal*
Nature of Things, in which all *necessary*
Truth is founded, but the *really-existent*
Natures of finite Beings ; *Nature*, as it
signifies the *Phænomena of Nature*, or
the *natural World* ; or in the Words
of my Text, *earthly Things*. Hence it
is that so many elaborate Dissertations
upon the Word *Person* have been made
public, to the Amusement of some,
to the Edification of none, but to the
Admiration of all who are unapprised
what wonderful effects Ignorance, that
teeming Mother of Objections to Reli-
gion is wont to produce. A very slight

SERM. Acquaintance with the *Arian* and Soci-

II. *nian* Writers will justify this Observation that they frequently use the Word *Person* with as gross a Conception joined to it as the rankest *Anthropomorphite* can do. Now if such be their Conceptions, leading them of course to *separate* in their *Imaginations* the ever-blessed *Three*, by conceiving them to exist *separately*, and as it were *at a distance* from each other *, no wonder that some are *Tritheists*, or that others who argue from such Ideas of Imagination as these should be *Antitrinitarians* or

* Very just is the Account which the learned *Zanchius* gives us of the Error of the *Tritheists*, when he observes— *Hæc ideo fabricati sunt Animo, quia Essentiam divinam suâ finitâ mente contemplantes, non nisi finitam ante oculos tibi proponere potuerunt; Personas verò à se invicem distinguere nequiverunt, nisi etiam cujusvis Essentiam ab alterius Essentia separarent.* De tribus Elohim. Lib. V. c. i. p. 2

The same Error is also pointed at in the Confession of the Eastern Bishops at the Synod at *Antioch*. 'Αλλ' ἔδὲ τὸν ὕδὸν καθ' ἑαυτὸν εἶναι ζῆν τε καὶ ὑπάρχειν ὁμοίως τῷ Πατρὶ λεγοντές, διὰ τὸ το ΧΩΡΙΣΟΜΕΝ αὐτὸν τῷ πατρὶ, ΤΟΠΟΥΣ καὶ ΔΙΑΣΤΗΜΑΤΑ τινὰ μεταξὺ τῆ συνάφειας αὐτῶν ΣΩΜΑΤΙΚΩΣ ἐπινοῶντες. *Socrat Hist. Eccles. lib. xi. cap. 19.*

And the judicious Bishop *Bull* to the same purpose; Neque in sacra Triade altera Persona ab altera SEPARARI possit, sicut tres humanæ Personæ ab invicem separantur. De Subordinatione Filii, Sect. iv. § 9.

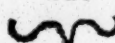
Uni-

Unitarians, denying the *Divinity* of the S E R M.
second and third Persons, and think II.
us *Tritheists*. But the Wonder indeed
is, that the arguing from these absurd
unphilosophical Notions and Prejudices,
should be ever accounted *Reasoning*,
or that such Disputants should ever (by
any but themselves) be esteemed Men
of Discernment and Sagacity. Their
Objections are the Effects of Ignorance,
not the Result of Inquiry; Ignorance
of sound Philosophy and the Rules of
right Reasoning, heightened and im-
proved by that conceit of being wise,
which always rises in proportion to the
real Want of Understanding.

But surely 'tis a strange and unna-
tural Effect of *Ignorance*, that it should
produce the Pride or Conceit of *Know-
ledge*, that one poor stale Objection to
an Article of Faith should exalt a scepti-
cal Wrangler in the Vanity of Self-opi-
nion above *seven Men that can render a
Reason* — What can this be, but the
just Punishment of Men suffered to
become *vain in their Imaginations*, to
have their foolish *Hearts darkened* and

S E R M. to be given over to a *reprobate Mind*, or
 II. a *Mind void of Judgment*? And what

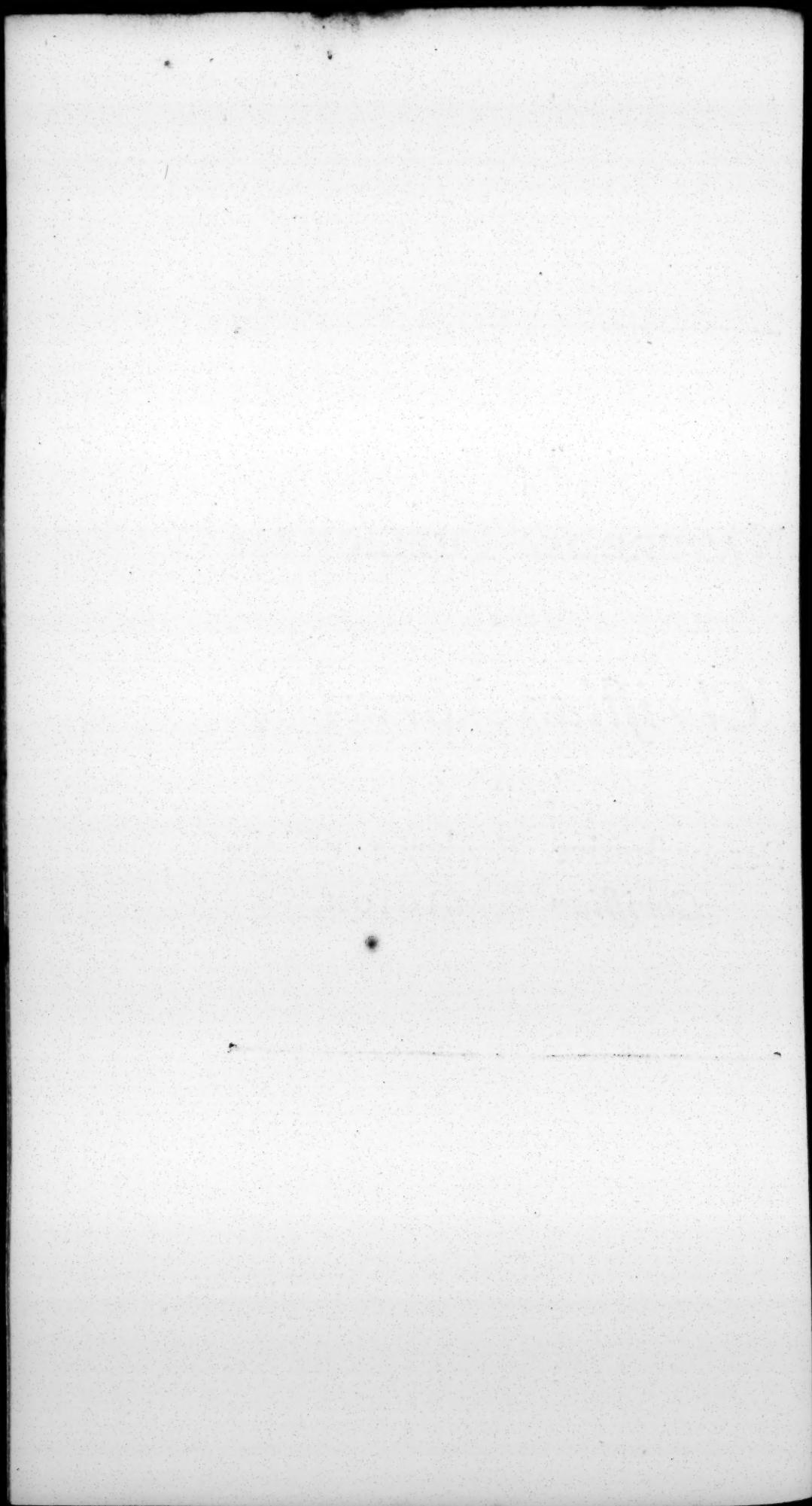
indeed can be all that *Pride* and *Arrogance* of *Infidelity* in general, so visible amongst us, but a *judicial Infatuation* remarkably attending those who set up what they tell us is *Reason* in opposition to *Faith*, and prefer *human Conjectures* to *infallible Truths*? With respect to matters *incomprehensible* by the human Understanding, the true *Wisdom* is to be sensible of our own *Ignorance*, and to believe what is revealed to us by the God of *Wisdom*. To believe what he has revealed, without perplexing our Understandings about the *Nature* and *Reason* of *Things*, where at last we can *believe only*, can *know* nothing. To think soberly and humbly, as we ought to think, that *so it is written*, is a sufficient Reason for us *so to believe*. Let the *Wise*st amongst us know this, that his Understanding is at best but very defective, can extend but a little way into profound *Mysteries*, and be convinced of the *Folly* of attempting to *draw where the Well is deep*,
 and

and we have nothing to draw with. In SERM.
vain, according to the Words of the II.
wise Son of Sirach, shall we seek out 
the Things that are too hard for us, or Ecclus. iii.
search the Things that are beyond our 20.
Strength. In vain, shall we endeavour
to fathom those Mysteries, which both
Faith and Reason conjoin in assuring
us are immeasurably deep and unfathomable.

*Now to the most holy Trinity, the Father,
the Son, and the Holy Spirit, of the
same eternal undivided Nature and
Perfections, be rendered and ascribed,
as is most due, all Power and Domi-
nion, Praise and Worship, Glory and
Majesty for evermore!*



THE
NATURE *and* PUBLICNESS
OF
Christian Miracles,
A
Demonstrative Evidence of the
Christian RELIGION.



*The Nature and Publicness of Christian
Miracles, a demonstrative Evidence of
the Christian Religion.*

A

S E R M O N

Preach'd on the

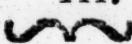
E P I P H A N Y.

JOHN xviii. 20.

*I spake openly to the World ; I ever
taught in the Synagogue, and in the
Temple, whither the Jews always re-
sort, and in secret have I said nothing.*

TIS observable that among all
the various Religions that have
appeared in the World, there
are few, if any, but what have endea-
voured to support their Authority up-
on

S E R M. on the real or pretended Evidence of

III.  Miracle; and 'tis no less observable, that all those Miracles which are urged in Attestation of false Religion are confessed to have been wrought *secretly* and in *private*: On the other hand, those Miracles by which true Religion has been established or confirmed, are of an *open* and *public* Nature.

Of the latter Kind are the Miracles of the *Jewish*, and also those of its Antitype the *Christian* Religion. The Religion of the *Jews* was *openly* published before a whole Nation, with Thunders and Lightnings and the Sound of heavenly Trumpets on the Top of Mount *Sinai*. The conducting the *Israelites* through the *Red-Sea*, the feeding them forty Years, without Bread, by miraculous Food, and other Miracles of the *Jewish* Religion were Facts *open* and *public*.—*You KNOW this Day, says Moses to the Israelites, for I speak not with your Children which have not*

Deut. xi. KNOWN, and which have NOT SEEN the
2, 3, 4, 5, Chastisement of the Lord your God; his
6, 7. Greatness, his mighty Hand, and his stretched

stretched-out Arm ; and his Miracles, SERM.
 and his Acts which he did in the midst III.
 of Egypt, unto Pharaoh the King of
 Egypt, and unto all his Land ; and
 what he did unto the Army of Egypt,
 unto their Horses, and to their Chariots ;
 how he made the Water of the Red-Sea to
 overflow them as they pursued after you,
 and how the Lord hath destroyed them
 unto this Day ; and what he did unto
 Dathan and Abiram, the Sons of Eliab
 the Son of Reuben ; how the Earth
 opened her Mouth and swallowed them up,
 and their Households, and their Tents and
 all the Substance that was in their pos-
 session in the midst of all Israel ; but
 YOUR EYES HAVE SEEN all the great
 Works of the Lord which he did.—Facts
 more visible and public none could be.

And as to Christianity ; that fair and
 ingenuous, that open and manifest Per-
 formance of divers Miracles, Signs and
 Wonders, wrought by Christ and his
 Apostles, without any Affectation of
 Secrecy, any Occasion given for the
 Suspicion of Delusion or Imposture ; this
 affords an Argument for the Truth of
 their

S E R M. their Doctrine which their Adversaries

III. never have been, never will be able to
 { gainfay or resist.

Our blessed Lord entered upon his holy Office *publicly*, he opened his Commission *publicly*, declared himself to be an Ambassador from Heaven *publicly*, taught *publicly*, wrought Miracles *publicly* and in the Face of great Multitudes. And, during the whole Course of his Ministry, he appeared chiefly in large Towns, in Cities and Places of the greatest resort and frequency. The whole History of his Life and Actions is Demonstration that *he spake openly* [*παρρησια*, *with confidence, freely and explicitly*] *to the World*. He ever taught *in the Synagogue*, and *in the Temple*, *whither the Jews always resort*, and *in Secret he said* [*or did*] *nothing*.

The Sun of Righteousness, like that in the Firmament, shone forth bright and visible, as the End of his appearing was to be a *Light to lighten the Gentiles*, as well as to be the *Glory of his own People Israel*. A Light to
 lighten

lighten every Man, to shed a Life-giving Influence over the whole World. S E R M. III.

Accordingly, his Gospel was preached, and the Evidences of his Mission displayed *as publicly* as the Nature of those Things would admit. The Word of Truth was not like a *Light hid under a Bushel, secret and invisible*, but bright and conspicuous as the *Morning Star*. It shone visible to Thousands and ten Thousands. The Proof of our holy Religion was not *private*, as a *Thing done in a Corner*. No: Christianity stood in no need of any *secret Arts or Contrivances*.

Far from being desirous of *Privacy* or *Obscurity* in what he said or did, our blessed Saviour withdrew himself from Assemblies of Men into Places of Retirement, to become thereby the more *public*, and to manifest his divine Power and Authority in the more ample Manner to the following Multitude. So far was he from aiming at *privacy* or *obscurity* in *public* Places, that he sought it not always in a Desert, but was *public*, where the fewest resorted, even in the

S E R M. the Wilderneck ; and in Places of Soli-
 III. tude, called and commanded around
 { him some thousands of Witnesses.

The Persons on whom he performed miraculous Cures, were afflicted with such Diseases, as that the Choice of such Patients seems to have been intended on purpose to obviate and silence all Objections that might arise from suspicion of Deceit or Collusion. The Diseases under which they laboured were such as could not but expose the Persons afflicted with them, and the Nature of their Distempers, to general Notice. 'Twas scarce possible they should be concealed, or passed by unregarded, like the unfortunate Traveller who was not heeded but by one good *Samaritan*, but they were, many of 'em, as well-known as the Infirm who lay daily at the Pool of *Bethesda*. The Diseases under which they laboured, were most of 'em *Chronical*, and could not but have been long observed. They were beyond possibility of Pretence or Counterfeit ; and, moreover, several of them, humanly speaking, incurable. One had
 been

been blind from his very Birth ; another diseased with an issue of Blood that could not be cured ; and others were without expectation or hope of Remedy. Instances of miraculous Cures these, which intirely take away all imaginable ground of Suspicion that either Physician or Patient had practised any sort of Imposture or Collusion. There was no possibility of Confederacy or Contrivance, or artful Design.

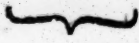
And to make these Cures the more public, several that were healed were sent to appear before Men in Authority, and those his greatest Enemies. Before those, who, of all others, were the most able and willing to detect the Imposture had there been any ; and who were the least liable and likely to be imposed upon by the Frauds of a Religion which they despised, as well as abhorred and were zealous to suppress. For these reasons it was, that they who were made whole appeared before the *Pharisees*, and the *Priests*, and the *San-* Acts iv. 10, 14. *bedrim* itself, and underwent the Test of a strict Examination.

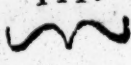
H

The

S E R M. The whole Account of our Saviour's

III. Conduct in the Manifestation of the

 Evidence of his divine Mission, is one continued exemplification of this Truth, *That he spake [and acted] openly to the World, and that in secret he did nothing.* The first Miracle he did was *public* at a Marriage-Feast ; his whole *Life*, and all his Miracles during his *Life*, were *public*. His *death* was *public*, at the top of a Cross upon a Mount, near the great and famous City *Jerusalem*. His Burial was as *public*, as even his Enemies could make it, by setting a Guard over his Sepulchre. His *Resurrection* from the Dead was *public*, attested not only by the *Apostles*, to whom he *shewed himself alive after his Passion*, and *who knew him by many infallible Proofs* ; but likewise by no fewer Witnesses than *above five hundred Brethren at once*, and all this was concluded and crowned by that most *public* Miracle his *Ascension*, than which no Fact could be more *visible*. He *ascended in the sight of the Men of Galilee*, who were therefore just as good witnesses

witnesſes of his *Reſurrection*, (ſo far is SERM.
the *Reſurrection* of *Chriſt* from wanting III.
Evidence, as ſome have moſt vainly 
pretended !) as if they had ſeen him in
the very Act of riſing from the Grave.

From theſe Obſervations upon the
Nature and *Circumſtances* of our Sa-
viour's Miracles, we may draw an
Argument in proof of the Chriſtian
Religion, which ſeems to be unexcep-
tionably concluſive.

If theſe *Miracles*, theſe *Facts* be
false, then is *Chriſtianity* *false* ; but if
theſe *Facts* be *true*, if theſe Miracles
were indeed wrought, as related in the
Gospel-hiſtory, then is *Chriſtianity* a
true Religion. This, it is preſumed,
is what all will allow, and none diſpute.

Now if theſe *Miracles*, theſe *Facts* be
false, then they muſt have been *invented*
and *impoſed* upon mankind, at *ſome time*,
or *other* ; and that muſt have been either
at the very time when they are reported
to have been done, or in *ſome after-*
time.

But theſe *Facts* could not have been
invented and *impoſed* upon the World
at the very time when 'tis ſaid they

S E R M. were done ; in *that time* which we may
 III. call the *Age of Christ* ; because the Facts,
 in the *Nature* of them, are such as Men
 must be competent Judges whether they
 were *really* done or not. They were
 such Facts as Men might *hear with*
their Ears, and *see with their Eyes* ;
 such, as by *their Senses* they might
infallibly judge of, as to the *certainty*
 or *reality* of them. Such as, if done
 at all, were done *publicly*, and in the
 sight of the World. *Three Thousand*
 were converted by what they *heard*
 and *saw* at one time, and *five Thousand*
 at another : The World therefore could
 not be mistaken or deceived, or *imposed*
 upon by any *pretence* of them, at the very
Time when 'tis reported they were
 done.

Acts ii.
41.

Acts iv.
4.

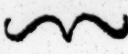
It remains therefore, that, supposing
 these Facts to be *false*, and the Belief
 of them to have been *imposed* upon
 Mankind ; they must have been so im-
 posed at some time or other, *after the*
Time when they are said to have been
 done.

But neither is this possible, because
 certain *public Memorials* or *Testimonies*
 have

have been kept up ; certain *Actions* or *SERM.*
Observances then instituted, commencing *III.*
at the time when these Facts are said
to have been done, have continued
from that Time. The Facts there-
fore could not be *invented* and *imposed*
upon Mankind *since* that time. If these
Facts were invented and imposed, as
afore said, in any Age *after the Time*
assigned them by Christians, there must
also at the *same Time*, the Time when
they were invented, have been *invent-*
ed and *imposed* upon Men ; a Belief that
certain *Monuments*, *Testimonies* or *Ob-*
servances had been kept up in Memory
of them *ever since* the Time when we
affirm them to have been. But this is
impossible—this being what every one's
Knowledge would contradict and con-
fute.—For instance, suppose you were
to assert as an historical Fact, that one
of the *Kings of England* was *beheaded*,
upwards of an hundred Years ago ; this
is a Fact of such a Nature that no one
could be deceived about it *at the Time*
when you say 'twas done. Neverthe-
less, tho' the Thing were not true,

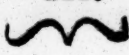
SERM. yet you might perhaps draw many

III. weak, ignorant People into a Belief of
 it: But then, were you to affirm in
 proof of it, that a public *Testimony* or
Memorial had been kept up, such as
 a *solemn Fast*, observed annually by a
 whole Nation from the supposed Time
 of the Fact, and no such thing had
 been, you could impose upon no Man by
 so extravagant an Assertion; for every
 Body would *know* the contrary. Again,
 were you to say that the City of *London*
 was *burned*, about eighty Years ago,
 many might take your word for it, tho'
 no such thing had really happened; but
 should you go further, and tell them,
 to confirm the Belief of it, that there
 has been a large *Monument*, visible to
 all, erected in that City, in memory of
 the *Fire*, and that it stood there ever
 since the Time of the Fire; none would
 believe you, if it were not so. Neither
 the *Martyrdom*, nor the *Fire*, could have
 been *invented* and *imposed* upon the
 People of *England* since the supposed
 Times of them; for the *Memorial of*
the Fast in one case, and the *Monument*
 in

in the other, *from* the reputed Times SERM.
of these Facts, (we will reckon them, III.
for argument sake, to have been so,) 
make such *Invention* and *Imposition* im-
possible. To apply this to the Case of *Chris-*
tianity. Does the Unbeliever pretend
that the *Gospel-Miracles* or miraculous
Facts were not *real*, but *invented* and
imposed upon the World at *the very*
Time when we say they were done?
This cannot be, 'tis impossible from the
Nature and *Publicness* of 'em, as al-
ready shown.—Will he then suppose
that they were *invented* and *imposed*
upon the World, in some Age or other
since that time? But the standing
Monuments or *Testimonies* of *Christianity*,
such are *Baptism* and the *Lord's Sup-*
per; the constant *Observance* of these
Sacraments; the *uninterrupted*, or at
least *regular* and *continual* *Succef-*
sion of the *Christian Ministry*, appointed
by *Christ* to administer his *Sacraments*,
and to govern his Church, always, *even*
unto the End of the World, render such Matt.
invention and imposition, in any *Af-* xxviii. 20.
ter-age, plainly impossible. — These

SERM. Facts, say we, were done at a certain

III. Time, above seventeen hundred Years ago; they were believed when Mankind could not be imposed upon by, or deceived in judging of them. No, replies the Unbeliever, they were invented and imposed in *some following Age*. Now 'tis very evident, that he cannot suppose this, without supposing also that another Fact was at the same time invented and imposed upon the Credulity of Believers, namely that there had been *public Memorials and Evidences*, things of the greatest *Notoriety*, constantly in being, perpetual Witnesses of the Existence of the Gospel Miracles, *ever since the very Time* when we suppose them to have been done; that is to say, the Assertion, or Supposition of these Facts being invented and imposed upon the World in some Age or other, *since the Æra* of Christianity must be supported by another Assertion or Supposition, which necessarily supposes them *not* to have been invented and imposed *since that time*; which is a manifest Contradiction—An Unbeliever may perhaps be able

able to swallow and digest this ; who, SERM.
as he must *unreasonably* believe without III.
Evidence, and *contrary* to all Authority, 
the *whole Reverse* of what the *Christian*
believes *upon the strongest* Evidence, and
with the highest Reason, and *according to*
the best Authority, must have his Faith—
must believe as much, at the least, as
we do—must have a *Creed*.—But a *Creed*
it is which speaks him to be one of the
most *Credulous* of *Believers*; alas ! far
more credulous than any of those Defen-
ders of modern *Orthodoxy*, (as the *infidel*
Phrase is) whom the fashionable
Wits of a *rational, enlightened, unbe-*
lieving Age treat with scorn and con-
tempt !

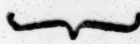
The Conclusion is, that, if Mankind
could not be deceived or imposed upon
by these *Miracles* or *Facts*, either *at the*
Time, or *after the Time*, when they are
reported to have been done, they *never*
were imposed upon by them at all. They
have believed these Facts to be *true* ;
and, as there is no possibility of Deceit
or Imposture in the Case, it una-
voidably follows, that *Christianity* (which
must

SERM. must be *true*, if these Facts be so) is a
 III. *true Religion*.

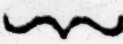
To object, that these Facts are of an *extraordinary Nature* and therefore require *extraordinary Evidence*, is saying nothing to the purpose. For the *Veracity* of the Relators being supposed, (and how can we question the *Veracity* of large Multitudes in an affair of this Nature, where possibility of Imposture is intirely excluded ?) I say, the *Veracity* of the Relators being supposed, where there is no possibility of Error in judging of Facts, as in this case there could be none ; the Circumstances of *Ordinary* or *Extraordinary* can make no difference. A Person rising up out of his *Bed*, is an *ordinary* Fact ; another rising to Life out of his *Grave*, is an *extraordinary* one : But still the *natural possibility*, there being no contradiction in either, is the *same* in both Cases. And the Evidence of *Sense*, by which we cannot be deceived, is exactly as much to be relied on in one case, as it is in the other ; and the *Veracity* of the Relator being supposed, his report
 of

of an *Extraordinary* Fact or Event, S E R M.
 in any case in which he himself could III.
 not be deceived, is, in reason, exactly as
 much to be relied on, as this report
 of a *common* or *ordinary* Event. Besides,
 things of an *extraordinary* Nature, are
ordinarily or *usually* attended with *ex-*
traordinary Circumstances. Had we
 expectation of a Person coming from
 God, to deliver some Doctrine or Pre-
 cept to Mankind, 'twould be *natural* for
 us to expect the proper Evidence from
 any one who pretended to such Character
 of an Ambassador from Heaven, to
 justify his Pretension. 'Twould, if I
 may so speak, be *natural* for him to
 work a *Miracle*, the sure Evidence of
 divine Authority, in Testimony of his
 Commission, and as *natural* for us to
 expect it; and there would be but little
 reason to wonder at *extraordinary* Cir-
 cumstances upon the *extraordinary* Oc-
 casion. It would not, in a qualified
 Sense, be more *miraculous* for God to do
 that *once* or oftener, by his Messenger
 in a Case *extraordinary*, (such as the
 giving a Law, or the making an express
 Decla-

SERM. Declaration of his Will to Mankind)

III.  than to do that which he is doing *continually* in what is called the *common or ordinary Course of Nature*.

That the World could not be deceived in judging of the aforesaid Facts ; this is certain from the *Nature* of 'em. They were Appeals to *Sense*, plain and *public* : But still the Question may be, *by whom* they are reported to have been once believed by whole Multitudes ? who are the Persons that relate this Fact ? and of what *Character* ? And farther, what *Evidence*, what *Certainty* have we, at this time of Day, that there *have been public Acts, Monuments, Memorials, Testimonies, or Observances, in commemoration* of these Facts, *ever since* the Time of their supposed Existence ?—The Enquiry is pertinent ; and to it I answer, that the Facts are affirmed to have been done, at the Time when Christians believe them to have been done, by all the successive Ages of the Christian World ; by innumerable Monuments and Records of *Antiquity* of all kinds ; by the Gospel-history.—The point

point at present is, *not* whether or no the S E R M.
Facts were *real*, but whether or no they III.
have been always *believed* to have been 
done at the Time when Christianity is
said to have commenced? and upon
what Authority?

Now the *Gospel-history*, in particular,
(not to insist at present upon the many
various *Monuments* and *Records* of Chris-
tian *Antiquity*) the Gospel-history
could not be the *Invention*, or *Fiction*
of any *After-age*. A *false* History of
such a Kind could never at any time
be imposed upon Men, in contradic-
tion to all other Histories, universal
Knowledge and Experience. An History
written in these Days, of a *second Mes-
siah*, who lived five hundred Years ago,
and did things of such a Nature as
Christ did, could and would be treated
no otherwise than as a Fable: then, but
not till then, to gain any Credit or
Reception, when all historical Know-
ledge shall be at an end. The His-
tory of every Age of Christianity is
abundant Proof, that the *Gospel-his-
tory* has been *History* from the Begin-
ning.

S E R M.

III.



ning. Citations have been made from it in every Age, both by Friends and by Enemies, by Orthodox, and by Heterodox ; by those who denied, as well as by those who maintained its divine Authority. That the *Holy Scriptures* are, in the main, *uncorrupted* ; that they are, without any material *Interpolation, Diminution, or Alteration*, conveyed down to us, is certain from the wide Dispersion of them from their very Origin. The numberless *Copies* and *Translations* of, and *Citations* from them, all agreeing without any considerable variation. A late *ingenious* Writer (against whom Unbelievers entertain no Prejudices, and whose Reasonings may therefore be of the greater weight with them) has expressed himself with a great deal of Clearness and Judgment to the same purpose.

“ The Authority of those Books [of
 “ the Old and New Testament] does
 “ not depend upon the Truth of any particular set of Men, but on the general
 “ Credit and Reception which they
 “ found, not only in all the Churches,
 “ but with all the private Christians of
 “ those

“ those Ages ; who were willing to pur-^{S E R M.}
“ chase Copies of them ; among whom,^{III.}
“ tho’ it might perhaps be the Desire of
“ a few to corrupt, yet it was the com-
“ mon Interest of all to preserve, and
“ of none to destroy them. And we
“ find accordingly, that they were
“ guarded by all with the strictest Care,
“ so as to be concealed from the Know-
“ ledge and Search of their heathen Ad-
“ versaries, who alone were desirous to
“ extirpate them. After such a pub-
“ lication therefore and wide Dispersion
“ of them from their very Origin, it is
“ hardly possible that they should be
“ either corrupted or suppressed, or
“ counterfeited by a few, of what Cha-
“ racter or Abilities soever ; or that, ac-
“ cording to the natural Course of
“ Things, they should not be handed
“ down from Age to Age, in the same
“ Manner with the Works of all the
“ other ancient Writers of *Greece* and
“ *Rome* ; which, though transmitted
“ through the Hands of many profligate and faithless Generations of Men,
“ have yet suffered no diminution of
“ their

SERM. " their Credit on that account ; for
III. " tho' in every Age there were several
" perhaps who, from crafty and selfish
" Motives, might be disposed to de-
" prave, or even to suppress some parti-
" cular Books, yet their Malice could
" reach only to a few Copies, and would
" be restrained from the Attempt, or
" corrected, at least, after the Attempt,
" by the greater Number of the same
" Books which were out of their Reach,
" and remained still uncorrupt. Besides
" all this, there were some Circumstan-
" ces peculiar to the Books of the
" Old Testament, which insured the
" preservation of them more effectually
" than of any other ancient Books what-
" soever. The Divinity of their Cha-
" racter, and the religious regard
" which was paid to them by all the
" Sects and Parties of Christians, and,
" above all, the mutual Jealousies of
" those very Parties which were perpe-
" tually watching over each other, lest
" any of them should corrupt the Sour-
" ces of that pure Doctrine which they
" all professed to teach and to deduce
" from

“ from the same Books— It was not in S E R M.
 “ the Power therefore, of any Craft to III.
 “ impose spurious Pieces in the Room of
 “ those genuine ones, which were actually
 “ deposited in all Churches, and pre-
 “ served with the utmost Care and Re-
 “ verence in the Hands of so many pri-
 “ vate Christians*.”—Upon the Whole,
 we may justly conclude, that there are
 no Matters of Fact whatever, in any
 History, so well attested, with so many
 Tokens of Credibility, so many Circum-
 stances of Proof, so many collateral
 Evidences, as the Facts contained in the
 History, of our Religion, as there is no
 History itself so well attested.

From the *Nature* and *Publicness* of
 our Saviour’s Miracles, we may see the
 Vanity of that common Objection of
 Unbelievers, namely, that whereas a
 Miracle is defined to be *A visible Effect,*
unusual, or different from the common and
regular Method of Providence, or what is
generally called the common Course of Na-
ture, above the Power of any human Agent
to produce, wrought for the Proof or Con-
firmation of some Doctrine ; and since

I

our

* Dr. Middleton’s *Free Inquiry*, &c.

SERM. our Knowledge of the Extent of *human*

III. *Art*, or *Ability* is very imperfect ; a Suspicion will perpetually occur that the Relater of a Miracle has been *himself* imposed upon by some Art or Delusion. — Now, that a Suspicion of this kind may in *many* Instances justly occur, for the Reason here alledged, is not indeed to be denied : That Multitudes may be, and are imposed upon by false Miracles, thro' Ignorance of the *Art*, or Contrivance whereby they are effected, is as certain as it is that the Church of *Rome* is the Mother of *miraculous Inventions* ; But, that therefore a Suspicion will *always*, or in *all* Cases reasonably occur ; This, I must take Leave to deny ; For what have Cases wherein Men *can* be deceived, thro' Ignorance or Credulity, to do with those Cases wherein they *can not* ? Instances in which Men can judge *infallibly*. You know not, 'tis true, *all* the Powers and Properties of *Matter* — are not fully acquainted with the *Animal Oeconomy* — cannot say what Cures a skilful Physician may not be able to perform — are not sure, but he may restore
Health

Health to those who are seemingly incurable—But are you therefore not certain but he may *raise the Dead*? —You have no Idea of the internal *Nature*, or *Substance* of Matter, and cannot tell what surprising Phænomena or Effects may not be produced, by reason of its infinite Divisibility, by a *super-human* Agent — But are you therefore not sure that no Man can encrease, or multiply a Loaf of Bread, so as to fill the Bellies of a Thousand hungry Persons? — You are ignorant of the Extent of the *Mechanical Powers* — are you therefore not certain that *Archimedes*, or *Sir Isaac*, could not change or destroy the Motion of a Planet, by some *mechanical Art* or Contrivance? Which yet is, in itself, no more *contrary* to the *Laws of Nature*, not more difficult perhaps to some Beings superior to us, than the stopping a *Ball* or the Motion of a *Pendulum*, is contrary to the Laws of Nature, or difficult to *human* Power. The Miracles of Christ were of *that Nature*, that Men could not be deceived in judging of'em. I will not affirm, as many do, that Mi-

SERM. racles are *contrary* to the *Laws* of *Nature*;

III. For, that the *original established Laws* of *Nature*, are, strictly and philosophically speaking, ever *changed* or *counter-acted*, even in the greatest Miracles, there is no Reason to suppose; but I do affirm that the Miracles of Christ were, in the Nature of them, *above* the Power of Man to effect; and so plain and visible were they to Beholders, that there was no possible Ground of Deceit or Error in judging of them.—If the Unbeliever objects that these Miracles might not be *real* Miracles, but *Impositions* upon the Senses of the Spectators; what then is this *Imposition* or *Alteration in the Organs of Sense*, (for *That* in the present Case, wherein 'tis supposed, that the *Nature* of the Facts or Miracles is such, that Men by their *Senses* may infallibly judge of 'em, must be the Meaning of the Objection) What is this Alteration of the Organs of Sense in the Spectators, but *itself* a *real* and great Miracle?—And lastly; if it be asked, *how*, upon Supposition that any *Super-human*, invisible Agent can work real Miracles; as, even without supposing his *Natural* Power to be

at

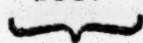
at all greater than *human*, 'tis plain He might do because He is *invisible*. — I say if it be inquired, *How*, upon Supposition that such Agent, by his own natural Power, provided it be unrestrained by superiour Power, can work Miracles, we can be certain, that Miracles are Proofs or Evidences that any Doctrines are of divine Authority, or come from God? the plain Answer is, that, as the Imposition, or Delusion in any Instance the Object may point at, would be absolutely undiscoverable, and the Error thence arising wholly invincible; we are sure from the Consideration of the moral Attributes of the All-perfect Governor of the Universe, that He will not thus suffer his Creatures *to be tempted above what they are able*; will not permit them to be deceived in a Matter of such Importance to their Happiness. A *Miracle* is that *Seal* which the God of Truth sets to a Doctrine; and what if inferior Beings here have Art or Power to *counterfeit* that Seal, to produce the same supernatural Effect as the Evidence of a *False*, as the *True* Seal of a Miracle

SERM.

III.

SERM. does in Testimony of a *True* Doctrine ;

III.



to make exactly the same Impression upon the Minds of Men, as the *true* Seal itself would make ; 'tis, however, most certain, that, in the Case of a *False* Doctrine, the *God of Truth* will never suffer his Creatures to be *necessarily* and *unavoidably* deceived, by permitting his Seal, or, what comes to the same thing, an *exact Counterfeit* of it, to be set to a *Lie* ; and even in the Case of a *True* Doctrine, will not suffer it to be set, without his Permission, or Authority ; since that were to render it impossible for Him to give any certain Evidence, in the Way of *Miracle*, of his Will to Mankind.

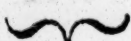
II.

Secondly, The great Difference between the *Original* Miracles, namely those of *Christ* and his *Apostles*, and those Miracles which are reported by antient Christian Writers to have been wrought in Times after the Apostolic Age, enables us to give an Answer to those modern Unbelievers who would infer the *Falseness* of the *Gospel Miracles*, from the supposed Nullity of the Miracles
of

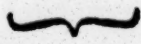
of After-Ages. For, should it be admitted, that the latter are but the Fictions of false Zeal, or Superstition, and the Monuments of the Weakness and Credulity of the Primitive Christians, nothing can thence be justly inferred to the Disadvantage of Christianity itself. Because the Miracles of Christ and his Apostles differ from all others, as in the *Importance*, so likewise in the *Nature* and *Publicness* of them. The Miracles of succeeding Ages are not to be compared with them in these Particulars; to say nothing of that *Prepossession* in Favour of *Christian* Miracles, which might give Rise to a general Credulity after the Days of the Apostles; and that therefore pretended miraculous Facts might be easily admitted, without proper Examination, which can by no Means be equally imagined of the *original* Miracles; Mens Prejudices or Passions, lying not on the Side of, but *against* them. When a Truth is once firmly established, and generally received, we are apt readily to give into any subsequent Arguments in Favour of it. The Reasons that gained

SERM.

III.

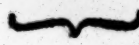


SERM. our *first* Assent, engaged our Attention
III. and Enquiry—Nor is there the same *Importance* in both Cases: For, *Christianity* is built on the *Original* Miracles of Christ and his Apostles, which were wrought in so *public* and *convincing* a Manner, as to make other Proofs of the same kind *Unnecessary*—Nevertheless, they might be *Expedient* or *Useful*. —As to the Question, whether there have been any Miracles since the time of the Apostles or not? —This has been a Point of much Debate, not only between us and the Church of *Rome*, but among Protestants themselves, 'Tis not to be denied, that there are Idle and Incredible Stories of miraculous Facts to be met with in the Writings of the antient Fathers; that is, Great and Good Men, in the first Ages, had their Weaknesses, had their Infirmities, *great and good still*, amidst their pious Endeavours, and well-grounded Zeal, in Defence of the Christian Cause, as Numbers of *bad* Men, of mean Abilities, *neither great nor good*, have had, in every Age, in their groundless and bigotted Zeal against it. But what is the
true

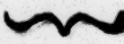
true Conclusion? There were, 'tis S E R M.
 granted, some fabulous Accounts of Mi- III.
 racles in the primitive Times — *therefore,* 
what? No true Miracles?—But, is it not,
 at least, as reasonable to conclude, that
 the Existence of *some real* Miracles in
 those Days gave Birth to *many false* Re-
 ports of Miracles, without sufficient
 Foundation, (as is frequently the Case in
 Things of a like Nature) as it is to con-
 clude from those Reports, that *no real*
 Miracles then existed? That some *Ster-*
ling gave Occasion for many *Counterfeits*,
 as to conclude that, because there were
 many *Counterfeits*, there was no *true*
Coin, or *Sterling*?—Be this as it will, *Chri-*
stianity stands on the *original* Miracles,
 as on a Foundation, firm and immove-
 able.

Lastly, From the Difference between
 Miracles done *openly*, and those done in
private, we have great reason to disbe-
 lieve the miracles so much boasted in
 the Church of *Rome*. These are equally
 done in *private*, with the Miracles rela-
 ted by the antient Fathers, and have not
 the same Reasons of Credibility to sup-
 port

S E R M. port them ; so that we may very consist-

III.  ently allow *many* of the latter, tho' *all* the former be rejected. The Fathers of the primitive Church, the Apologists of *sincere, unadulterated Christianity*, were Persons of different Characters from the Managers of Popery in the following ages of *Antichristian Corruption* and *Idolatry*. The Words of our blessed Saviour, Mark xvi. *And these signs shall follow them that be-*
17. *lieve, &c. have, at least, the Appearance* of giving some Ground for the Belief of Miracles after his Days among his *sincere* Disciples, but no Inference can be hence *justly* drawn in Favour of the Miracles of *Rome*.

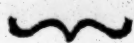
But *where*, after all, are we to seek these *Romish* Miracles? Are they done *publicly*, or are we to search after them in *private*? why truly, in *private*, in *Corners*, that is, in *Religious Houses*; in Places of *superstitious Retirement*; in the secret *Recesses* of Sepulchres, among Relicks, and Bones, and Ashes of Martyrs. No Testimony of any living Authors of Miracles, that they can and do really perform Cures and Wonders; no
Exem-

Exemplification of such Powers in *living* S E R M.Witnesses, as were shewn by Christ and III.
and his Apostles, who, as they *could* do 
such things, *did shew them to the World.*

But the Signs and Wonders of *Rome*, are done, forsooth, by *Tombs* and *Relicks*; and not less *wonderfully*, by *dead Saints* and *Images*! — It is remarkable, that, whereas all the *Gospel-Miracles* are of such a Nature, as that all can judge of them, whether they be Miracles or no; and withal, done *so publicly*, that all must see and observe them; it is remarkable, I say, that, among the innumerable *Romish* Miracles, the most *solemn*, *open*, and *visible one*, the greatest of all others, and the *only* Miracle of which Spectators can *infallibly* judge, whether it be, or be not a Miracle; This same Miracle, is as *visibly*, and *infallibly false*, as the *plainest* and most *public* Miracle our *Saviour* ever did, was *visibly* and *infallibly true*. —

Protestants are consistent in *their* endeavouring to sink the Cause of the Church of *Rome* — But, why the *Romanists* themselves should fasten a *Millstone* about the Neck of their *own* Religion — This, it
must

S E R M. must be confessed, is difficult to conceive!
 III.



I would end this Discourse with the following Exhortation — The Gospel of Christ, established upon the strongest and brightest evidences, has shone forth in the World, and spread its Beams powerful to dispel all spiritual Darkness, and will successively diffuse itself, till it enlighten and enliven all Nations— Let us resemble this Gospel in our Lives and Practices! and shine more and more, in Imitation of the glorious Example, and Image of Perfection which it sets before us, till our Virtues become as conspicuous as the Light, and our Righteousness as the Noon-day!—Let us be holy, as the blessed Author of our Religion is holy, perfect as he is perfect, now in the time of this Life, that, in the Life to come, we may be admitted into his glorious Presence, partake of his Happiness, and shine and brighten for ever in Heaven, with continual Accessions of Glory!

Now to God the Father, &c.

P R O-

PROTESTANT

AND

JEWISH BLESSINGS

COMPARED.

Protestant *and* Jewish Blessings compared.

A

S E R M O N

Preach'd at

DITTON upon THAMES

IN S U R R E Y.

On *Thursday*, October the 9th, 1746; being the Day of Public THANKSGIVING for the Success of His Majesty's Arms, under the Command of His Royal Highness *The DUKE of CUMBERLAND*; in Suppressing the late Unnatural Rebellion.

PSALM xcvi. 1, 2, 3.

Sing unto the Lord a new Song, for He hath done marvellous Things; His right Hand and His holy Arm hath gotten Him the Victory.

The Lord hath made known His Salvation, His Righteousness hath He openly shewed in the Sight of the Heathen.

He

S E R M. *He hath remembered His Mercy and Truth*
 IV. *toward the House of Israel; all the*
Ends of the Earth have seen the Salva-
tion of our God.

A General Account of these Words being sufficient for my present Purpose, I shall briefly take notice, that they are an Exhortation to the Duty of *Praise* and *Thanksgiving*, addressed by the *royal Psalmist* to the *Jews*, upon Occasion of God's merciful Deliverance of them from the Hands of their Enemies.—The *Jews*, you all know, were God Almighty's peculiar, chosen, People: He governed them by an *extraordinary* Providence, and was continually making himself manifest to them, by wonderful Acts of Favour and Goodness: They were, therefore, under the greatest Obligations to *Thankfulness*. — Now the Words of my Text are justly applicable to U S also; particularly in our present Circumstances, as will be shewn in the following Discourse; the Design of which, is,

I. To

I. To consider the *Nature* and *Obligation* of *Praise*, or *Thanksgiving*, in general. SERM.
IV.

II. To set forth the many especial Reasons that oblige us *Protestants*, to be *thankful* to God's Providence: And that,

First, By comparing the *Protestant* Blessings and Deliverances with those of the antient *Jews*.

Secondly, By reflecting upon those late Mercies to us, for the public Acknowledgment of which, this Day is appointed. All which I shall conclude with suitable Exhortations.

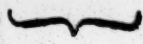
I. With respect to the *general* Duty, the *Nature* and *Obligation* of *Praise* or *Thanksgiving* — 'Tis observable, that the Words, *Thankfulness*, *Praise*, *Thanksgiving*, and the like, are, in the Language of Holy Scripture, used *indifferently*, though they properly signify really distinct Things; in which promiscuous Use, far from any Inaccuracy, or Want of Exactness, there is a singular Justness and Elegance; as shall be made to appear after I have distinguished the Things themselves.—*Thankfulness*, then,

SERM. is properly a *continued Temper*; an *Habit*,
 IV. or *Disposition of the Mind*, which naturally arises from, or is founded in, a Sense of Benefits received; and differs little from *Gratitude*. — *Praise* is the *Sense, Approbation, Confession, or Acknowledgment, of Perfection* in any Object; and therefore Praise may be due from us, *without* the Consideration of any received Favour or Advantage. The *absolute Excellency* of a Thing, abstracted from all other Considerations, is a just Ground of *Praise*. Whatever is truly *excellent in its own Nature*, we, for that Reason, and upon that very Account, *admire and approve*; as necessarily as we *assent to a demonstrated Truth*. — To *attend*, or not to attend, to the Objects in both Cases, is, indeed, in our Power. — We cannot avoid *praising* virtuous Actions, for instance; we cannot but *admire and approve* them, as *right and fit*, as being conformed to the *Reasons of Things*, the *eternal Rule*, by which the Actions of all *reasonable* Beings are to be directed. We *praise* God upon Account of the transcendent Excellency and Perfection

fection of His Nature; whenever we SERM.
contemplate His Perfections, our Minds IV.
are necessarily filled with *Admiration* of
them, which is *Praise*. This is *Praise*
in the *first* Notion of it; the other and
common Meaning of Praise, is, the *Ex-
pressing* or Declaring our inward Sense of
Perfection. Thus, 'tis our Duty to *praise*
God; not by a mere *speculative Admira-
tion* of His Perfections; but by the pro-
per Ways of *Expressing* the inward Sense
we have of those Perfections. — *Thanks-
giving* is the *Expressing* of *Thankfulness*,
or a grateful Mind, by certain *outward*
Actions; by Words and Signs that are
commonly understood to express it; such
as humble and submissive Postures of Bo-
dy; Songs, Hymns, or pious Ejacula-
tions; and so *Thanksgiving* is connected
with *Praise*, in the *second* Sense of it;
as well as with *Thankfulness*. The Foun-
dation of Praise, in the *first* Sense of it,
is *Perfection* alone; and the Foundation
of *Thankfulness* and *Thanksgiving*, is the
Exercise of Favour or Goodness towards
ourselves, or others. Indeed *Thankful-
ness*, as a *Disposition of the Mind*, can

S E R M. properly arise *only* from the Benefits *we*
 IV. *ourselves* have received ; for, to speak of

the *Gratitude* of *one Person*, upon Account of the Benefits that have been conferred upon *another*, is, *strictly*, an Impropriety.—But the Holy Scripture very justly uses these several Terms, *Thankfulness*, *Praise*, and *Thanksgiving*, *indifferently*. For, tho' the Things in themselves are *distinct* ; yet they ought always, *in Reason*, to be supposed to *imply* or accompany each other. Therefore, as in many Cases where Things have a natural Connection, the same Word may properly and elegantly express *either*, *singly* ; or *all of them together* ; and *different Words*, *one* and the *same* Thing. Thus, *e. g.* in the Writings of *Solomon* particularly, the Word *Wisdom* signifies *Religion*, or *Virtue*, because true *Wisdom* implies them. *The Fear of the Lord* is called *Wisdom*, or *Religion* ; and *Wisdom* is stiled the *Fear of the Lord* : They mutually *imply* each other. *Thankfulness*, and *Thanksgiving*, are Words that mean two different Things ; but yet *either* Word may express *both*, because they are
 sup-

supposed to be *inseparable*. — Wherever S E R M.
there is that *Habit* or *Disposition* which IV.
is called *Thankfulness*, that same *inward* 
Temper, Habit, or Disposition, will nat-
urally make us look up to the Fountain
from whence the Benefits we receive,
are derived ; and will consequently lead
us to *admire* the *Goodness* of our Bene-
factor ; which is, in *itself*, a *Perfection*,
or *Excellency* ; and so we are carried on
to *praise* Him. Again ; whenever those
outward Acts, which are *expressive* of a
grateful Temper of Mind, are seen ; 'tis
an obvious, as well as charitable, Conclu-
sion, to suppose, that they proceed, not
from *Hypocrisy*, but from that true *in-*
ward Disposition, which they naturally
express. — *Praise, Thanksgiving, and*
Thankfulness are therefore very properly
and elegantly used *indifferently*, in Holy
Scripture.

Now, the Obligation to the Duty of
Praise and Thanksgiving, appears from
the *Excellency* of the Thing itself. — Of
all other Acts of Religion, *Thanksgiving*
is the most noble and generous ; 'tis the
natural Offspring of a virtuous, uncor-

S E R M. rupted, and ingenuous Mind. 'Tis the
 III. most perfect Act of Religion, because it
 is the End of Man's Creation; which is
 to honour and *glorify* his Great Creator:

Whoſo offereth Me Praise (or Thanksgiving) GLORIFIETH *Me*. — 'Tis the
 Psal. l. 23. most willing and disinterested Act of Religion; and therefore has the most Value or Merit in it. All *Prayer* is grounded upon our Wants and Exigencies, and necessarily *presupposes* them; but *Thanksgiving* can only take Place when Wants are actually relieved, and Desires satisfied. — *Prayer* is offered up to God for Benefits we hope, or expect, *to receive*; but *Thanksgiving*, not till we *have received* them: Therefore *Thanksgiving* has the Character, or Mark, of being a less selfish, a more pure, refined, and spiritual Act of Religious Worship, than *Prayer*. Our Necessities do, of Course, move and stir us up to *pray*; but 'tis a Sense of Duty only that can excite us to *give Thanks*: Accordingly it may be observed, that we are usually more disposed to *Pray*, than to *give Thanks*; as we are, for the most part, more regardful of *Self*,
 than

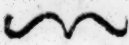
than of *God*, and our *moral Duty* ; after S E R M.
the Example of the *Ten Lepers*, in the I V.
Gospel, who all Ten hastened to *Pray* to
be cleansed ; 'twas very natural ; tho' we
find that but *One* of them ever thought
of returning to give *Thanks*. — *Prayer*
shews that we are *mindful* of *Ourselves* ;
that we are sensible of what we think
we may reasonably hope for ; but *Thanksgiv-*
ing shews, that we *remember*, and do
not forget our Benefactor ; and that we
are willing to make the suitable Returns,
which may be reasonably required, or
expected, by *Him*. — *Prayer* *always* im-
plies the Imperfection of being in a *State*
of *Wants* ; *Thanksgiving*, not *always* ;
as in the Case of Beings in a *State* of
complete Happiness, without any *Want*,
or Misery. — *Thanksgiving*, we are sure,
will be an *Eternal Duty* : It is, and it
will eternally be, the proper Business and
Employ of all Holy Beings in Heaven,
of Archangels, Angels, and the Spirits
of just Men there made Perfect, to make
continual Address to the Throne of God
with *Allelujab*, Songs of Praise and Thankf-
giving. Gratitude, and *Thanksgiving*,

SERM. which is the expressing Gratitude, or
IV. Gratitude expressed, is a *Moral Duty*,
arising from the *Relations of Things and Persons* (the true Ground of *Morality*) and is therefore *Unchangeable*; but, whether the Duty of *Prayer* will continue beyond this Life, we know not: *Prayer*, as a Duty, *may* cease; and when the Foundations of it are removed, It certainly *will*: Whereas the *Eternal Relation* between Creature and Creator is an *everlasting* Ground for Praise and Thanksgiving. As to *Praise*, in *both* Senses of it, as explained above, it will undoubtedly be Everlasting; God, the Object of it, is *immutable*: But, in Holy Scripture, it is seldom distinguished from *Thanksgiving*. *Prayer*, considered as a *continual Acknowledgment of our Dependence upon the Supreme Being*, can, indeed, *never* cease; But then, so consider'd, it falls in with *Thanksgiving*; otherwise *Prayer* may cease to be a Duty, *Thanksgiving* never can. *The Greater, of these Two, therefore, is THANKSGIVING; for Thanksgiving (like Charity) never faileth,*

The

The Obligation then, to this Duty of S E R M.
Thanksgiving, appears from the Value IV.
and Excellency of the Thing itself.—'Tis
the End of our Being; which Consideration alone gives it the Preeminence above other Duties. The *Manifestation* of God's Glory, is His End in Creating us. We were therefore created, that His *Power*, His *Glory*, and the *Mightiness* of His Kingdom might be KNOWN unto Men. We were made *Reasonable* Creatures, that we might See and *Apprehend* the Exquisite Workmanship and Contrivance of the All-wise *Architect*, in the Things that are made; the Demonstrations of His *Eternal Power and Godhead*; and we were made *Happy* Creatures, that we might *Praise* and *Give Thanks*, and so *Glorify* God for His Power and Wisdom which are more *amply displayed*, and more *abundantly made Manifest*, in the Constitution of a World, wherein All Things tend to the *Happiness* of Individuals capable of Happiness, than they could have been in a World contrived and fitted for any other Purposes; because *Happiness* is the Ground
of

SERM. of *Praise, Honour and Glory* : Which

VI. by the way, may afford a good Proof,
 from the Nature of Things, that God necessarily communicates Happiness to His Creatures ; The Communication of Happiness being, thus, the most effectual means of making manifest His *Glory* ?—— Not that it can be imagined that God consults the Manifestation of His Glory, as if He received thereby any *Addition* to His own Happiness ; For *how can a Man be profitable unto God* ! Or, how can the Praises or Panegyrics of mortal Man, whose Breath is in his Nostrils, be any Accession to infinite Perfection ! The Divine *Absolute* Perfection is always *One* and the *same* ; But, Because God Wills and Approves, that *Reasonable* Creatures should act *reasonably* ; and, because the shewing forth His Glory, in Return for Happiness communicated, is the *Reasonable Service* arising from the Relation between Creature and Creator ; therefore does he Will that we should constantly *Praise* Him, and *make manifest His Glory*.

As to our Obligation to Thanksgiving,

as it is a Duty Commanded, a *Positive* S E R M. Duty ; Innumerable are the Precepts of VI. Holy Scripture injoining it. There is scarce a Page in the inspired Book, which does not exhort us, either *expresly*, or *implicitly*, *To give Thanks to God for All Things, always : Every Day to Praise Him, and daily to offer unto Him the Sacrifice of Thanksgiving : To speak of the Glorious Honor of His Majesty, and of His wondrous Works : To Speak of His Might, and His terrible Acts, and to Tell of His Greatness : To Speak of the Glory of His Kingdom, and to tell of His Power : To make known to the Sons of Men His Mighty Acts, and the Glorious Majesty of His Kingdom.*—The PSALMS of Holy DAVID, whence I have taken my Text, are almost One continued Song of *Praise and Thanksgiving*.

Having thus considered the *Nature* and *Obligation* of *Praise* or *Thanksgiving* in *general*, I proceed,

II. To set forth the many especial Reasons that Oblige Us *Protestants* to be *Thankful* to God's Providence; and that,
First,

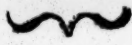
SERM.

IV.

First, By comparing the *Protestant* Blessings, and Deliverances with those of the *Jews* ; and,

Secondly, By Reflecting upon those late Mercies to us, in Suppressing an *Unnatural Rebellion*, and Preserving our Government ; for the public Acknowledgment of which, this Day is appointed.

First, then, to set forth the many especial Reasons that Oblige Us *Protestants* to be *Thankful* to God's Providence, by *Comparing* the *Protestant* Blessings and Deliverances with those of the *Jews*. — Whoever reads the History of *Our Nation*, reads, as I may truly say, the History of *another ISRAEL* : The History of a *Rebellious and Ungrateful*, and yet a *Favourite and Beloved People* ; in an especial Manner, as the *Jews* were, the *Sheep of God's Hand*, and the *People of His Pasture*. — In the *Jewish* History we read, That God delivered his People out of the *Egyptian Bondage* ; and that, in a singular Manner,
even

even by *Signs and Wonders*: That He SERM.
 led them thro' the Wilderness like a IV.
 Flock of Sheep; and that, with a 
 mighty Hand, and a stretched-out Arm,
 He brought them, thro' the many Dan-
 gers that encompassed them on every
 Side, to the Borders of the promised
 Land: That, with His own right Hand,
 He drove out before them Nations that
 were strong and mighty; that He dis-
 possessed the Inhabitants of CANAAN
 of their Land, and then put the *Jews*
 into Possession of it. His *Justice* He ex-
 exercised towards the *Canaanites*, but His
Mercy and Loving-kindness towards
Them; For, tho' the *Canaanites* had de-
 served to be so *Cursed*, the *Measure of*
their Iniquity being full; yet the *Jews*
 had not *deserved* to be so *Blessed*. —
 We read, That when they forsook God's
 Statutes, which he had given them, and
 their Hearts became too Hard to be work-
 ed upon by Acts of Favor and Indul-
 gence; then God made use of that *Other*
 Method of his Providence wherewith
 He reforms Sinners when *Prosperity* is
 ineffectual; and endeavoured to soften
 them

S E R M. them by Chastisement, and the Rod of

IV. Affliction, or *Adversity*; and that, particularly, by withdrawing His Aid from them in their Battles, and so giving their Enemies the Advantage over them: But when, thro' the Means of such Judgments, they had *learned Righteousness*, and returned to the Lord with Prayer and Supplication, That He would forgive their Misdeeds, and not utterly destroy them; he forgave their Misdeeds, and destroyed them *not*.—And he did not only deliver them *from*, but moreover defended and enabled them to stand *against* their Enemies; *suffering no Man to do them Wrong, but reprov[ing] even Kings for their Sake*.—When they were to enter into the promised Land, no Defence or Resistance of those in Possession, could prevent their entering into it; and when they had entered, no Force was able to drive them out. In a Word, so long as the *Jews* behaved themselves well, and observed the Statutes and Ordinances of their Lawgiver, without relapsing into their former Superstitions and Idolatries; so long as they were obedient
to

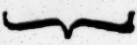
to God's Law, so that *He did not see* SERM.
Iniquity in JACOB, neither behold PER- IV.
VERSENESS (the Old Fault) in ISRAEL ; ~~~~~

so long were they Safe and Prosperous.—
 And now, whosoever compares the History of *Our Nation* with that of the *Jews*, may find, that *WE* also have been delivered from Our *Egyptian* Bondage, the Slavery and Oppressions, of Civil and Religious Tyranny ; that *WE* have dwelt in a Land of *Canaan* ; a Land as much distinguished from all other Lands, by signal Blessings of Providence, as ever the *CANAAN* of the *Jews* was by its *Milk* and *Honey* : That *We*, like the *Jews*, when in Possession of the good Land, have, by an *Extraordinary* Providence, been guarded and protected against the Malice of those Enemies, who have been constantly watching to deceive and ruin us.—It is, indeed, very true, that the *Jews* lived under an *Extraordinary* Providence, in a *peculiar* Sense : God Himself governed and ordered their Affairs, in both Civil and Religious Polity, with His *Own Hand* : But yet, tho' that *Self-same* Providence
 that

S E R M. that *Peculiar* Method of governing a

IV. People, has ceased; there may nevertheless be, and, in Fact, are many Instances of Providence, now in latter Ages, acting in an extraordinary Manner, for the Safety, or Deliverance, of a People. For it is undoubtedly true, that “the same Wisdom and Justice “which governed the *Jews*, governs all “the People of the World *.” A *Continual Extraordinary* Providence is one thing; an *Extraordinary* Providence exercised (or, rather, Providence exercising itself after an *Extraordinary Manner*) in *Great* and *Signal* Instances to a Nation, is another: And it may justly be affirmed, that the *Deliverances* which God’s Providence has wrought for this *Our* Nation, from the Enemies of its Religion and Liberties, are not inferior to the Deliverances that God vouchsafed to the Nation of the *Jews*.—You’ll say, perhaps, that many of the *Jewish* Deliverances were *miraculous*. I answer, Any thing effected in a Manner *unusual*, or *different*

* To the same Purpose, see the Bishop of *Salisbury*’s most excellent *Sermon*, preached *October* 6, 1745, occasioned by the Rebellion in *Scotland*.

from the *common* and *regular* Method of SERM.
 Providence (or what is generally called IV.
 the *Common Course of Nature*; which, 
 in truth, is no other than the *Constant*
 and *Uniform Manner of the First Cause's*
acting, either *mediately* or *immediately*, to
 preserve and continue the original Con-
 stitution and Order of the Universe) is a
Miracle, whatever be the *Use*, or Appli-
 cation, of it. Therefore, by how much
 the more *Usual* such Thing is, by so much
 the less is it *Miraculous*. Consider, now,
 that the *Jews* lived under an *Extraordi-*
nary Providence, strictly so called; a
Theocracy: That, therefore, for parti-
 cular wise Reasons, *Miracles* were not so
very unusual among them, as among Peo-
 ple in After-ages.— On the other hand,
 Consider the signal *Interpositions* of Pro-
 vidence, with respect to *Us*; and *that*,
 tho' we do not live under an *Extraordi-*
nary Providence, as the *Jews* did. Lay
 these Things together, and say, Whe-
 ther the *extraordinary Interpositions* in
 One Case, be not as Great Instances of
 God's Love and Favour to a People, as
 the *ordinary Miracles* in the other.—

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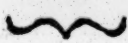
How-

SERM. However, we are now speaking, *not* of
IV. the different *Ways* or *Methods* which Providence makes use of to bring about certain Events, which may be *different*, according to the different Circumstances of Times or Places, or Mens different Dispositions and Tempers; but we are speaking of *Events themselves*, of the *Comparative Greatness of Deliverances*: And that our Deliverances may be compared to those of the *Jewish* Nation, I appeal to the respective Histories of them. — What greater Deliverance do we meet with amongst all the Records of the *Jewish* Antiquity, than our Happy *Reformation* from the Errors and Corruptions of the Church of ROME, which was, and is, overspread with an *Egyptian Darkness*, Superstition and Idolatry; by the means of, those Lights of the *Protestant* Religion, whom Providence raised up and supported, to turn us from the idolatrous Worship of that Church, to *serve the Living and the True God*? — What less than an *Extraordinary* Act of Providence, was the discovering and bringing to nought, that secret Treason
of

of the *Gunpowder-Plot*, contrived in Se- SER M.
crecy against the Flower and Glory of IV.
this Nation, and carried on in Darkneſs;

ſeen and diſcovered only by *Him who ſeeth in ſecret*, and who alone is able to *bring to Light the hidden Things of Darkneſs, and to make manifeſt the Counſels of the Heart*? — How were our Church and State preſerved, but by a wonderful *Interpoſition* of Providence, in the *Reſtauration* of our Government, after they had been, in a manner, *trodden down, and broken in Pieces*, by the Madneſs of the Multitude, the Fury and Malice of Men, of wild, fanatical, and licentious Principles, profeſſed Enemies to every thing Right, or Sacred, in Eccleſiaſtical, or Civil, Government? — How *Viſible* was the Interpoſition of Providence on our behalf, in that great Deliverance of this Nation from Popery and Slavery, by the ſeaſonable Coming of a Prince I need not name, of immortal Memory! How *Strange*, and (humanly ſpeaking) how *Unaccountable*, were the *Means* by which that Glorious *Revolution* was accompliſhed! How *unexpectedly*, how

SERM. *easily*, and *suddenly*, was brought about

IV. that wish'd-for Event! *All Men that saw*
 *it, said, This bath the Lord done; for*
they PERCEIVED that it was His Work.

—What a Blessing do we justly esteem the Succession of the *Protestant* Line to the Crown of *England*! A *Succession*, in spite of the united Malice of foreign and domestic Enemies; in the Three following Reigns, of a *QUEEN*, and a *KING*, who were both inspired with the same Zeal against the common Adversary, as their Glorious Predecessor was; and a Good and Great *KING* now sitting upon the *British* Throne, whose Rule over us, we pray God, from the Bottom of our Hearts, may be Long and Prosperous!—These are the Blessings and Deliverances; this the *Extraordinary* Providence that has watched over our Nation, and preserved our Government, upon which our Happiness, as *Protestants*, does intirely depend.

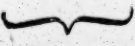
But, *Secondly*, Let us consider how great Cause *Protestants* have to be *Thankful* to God's Providence, for His late Mercies, in the Suppression of an *unnatural*

tural Rebellion, and the Preservation of SER M.
our Government; for the public Ac- IV.
knowledgment of which, this Day is }
appointed.

As God is to be *Praised, Honoured,*
or *Glorified*, by all our Actions in *general*;
so, *particularly*, is He to be glorified up-
on Occasion of any *Great Instance* of His
Goodness to us, any *Extraordinary* Mer-
cy, or remarkable *Interposition* of His
Providence. On such Occasion we ought
to shew forth His Glory by the most
public Acknowledgments, by the most
solemn Praises and Thanksgivings. —

Let us therefore, at this Time, glorify
God, by the most solemn and public
Acknowledgments of His Mercy and
Goodness to us; and with one Accord
give Thanks unto Him, and praise His
Holy Name, for “ The late Signal Vic-
“ tory, vouchsafed to His Majesty’s
“ Forces, under the Wise and Valiant
“ Conduct of His *Royal Highness* the
“ Duke of *Cumberland*; and the intire
“ Defeat of our cruel and blood-thirsty
“ Enemies.” Let us offer unto God the
Sacrifice of Thanksgiving, for His Good-

S E R M. nefs to us, in baffling and bringing to

IV.  nought the deadly Counsels and Efforts of an *Unnatural Rebellion*; and in making the *Devices* of our Enemies of none Effect. — The Evil that threatened us was nothing less than an *Undoing* at once, All those Blessings wherewith God had blessed us ever since we were a Nation. The Thing devised against us, was a Change from *Religion* to *Superstition*; a Change from *Protestantism* to *Popery*; a Change from an *excellently-constituted Government* to *Tyranny* and *Slavery*. Thus did our Enemies take wicked Counsel against us; and said, Come, let us cut them off from being a Nation, that the Name of ISRAEL may no more be in Remembrance: But the Lord was on our Side, when these Men rose up against us: He shot at them with his Arrow, and sent among them swift Destruction. — Let us therefore sing unto the Lord a new Song, for He has done marvellous Things; His right Hand, and His Holy Arm, hath gotten Him the Victory.

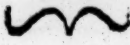
The Lord hath made Known His Salvation; His Righteousness hath He openly shewed in the Sight of the Heathen.

He

He hath remembered His Mercy and S E R M.
 Truth toward the House of Israel; All I V.
 the Ends of the Earth have seen the Sal-
 vation of our God.

The Dangers that threatened us were very great, and had a near Resemblance to the Threatenings of the *Babylonish* Captivity: For out of the North (to apply the PROPHET'S Words) out of the North was brought Evil upon the Inhabitants of the Land; the Standard was set Jer. iv. 6. & seq. up against Sion, and Evil came from the North, and a great Destruction. The Lion came up from his Thicket, and the Destroyer was on his Way; He came forth from his Place, to make the Land desolate, and to lay waste the Cities without an Inhabitant—A Nation was threatened us from afar, to eat up our Harvest, and our Bread, which our Sons and our Daughters should eat: To eat up our Flocks, and our Herds; our Vines, and our Fig-trees; to impoverish our fenced Cities, wherein we trusted, with the Sword. But, when Jer. v. 17. the Northern Invaders had entered into the Heart of this Kingdom, and were threatening Desolation far and wide,

SERM. then, by the Courage and Vigour of a

IV. *Brave Young Prince*, did God put His
 *Hook in their Nose*, and His *Bridle in their Mouth* and turned them back, by the *Way by which they came*; and afterwards enabled the same glorious Commander to pursue them into their own Country; and there to defeat, and put them to open Shame, in that very Land, which had been the Seat and Nursery of their *Rebellious Conspiracies*. Thus did God commission Our *BRITISH HERO*, to remove far from us the *Northern Army*, and to drive him into a *Land barren and desolate*.

All Praise and Thanksgiving be to GOD for this Victory over Our Enemies! *Let us praise Him with Joyfulness, and come before His Presence with a Song: Let us come into His Gates with Thanksgiving, and into His Courts with Praise; Let us be THANKFUL unto Him, and speak Good of His Name: For the Lord is gracious, His Mercy is everlasting, and His Truth endureth from Generation to Generation.*

Not

Not unto us, O Lord, not unto us, but S E R M.
unto Thy Name be the Praise !—It was IV.

GOD that fought for us against Our Enemies; 'twas He that inspired Our Generals with Wisdom and Resolution; and Our Troops with Undauntedness and Bravery:—But it must not be omitted, that, next, under God, who is the Author of all Victory, next to Him, I say, Great Honour and Acknowledgment is to be paid to the Glorious *Instruments* of our Success. Highly praise-worthy and commendable is the Wisdom and Conduct of Those, whose proper Office it was to *Command* in the Field of Battle; as also the Vigilance and Courage of Those, whose Duty it was to *Obey*. In *particular*, All, and more than can be expressed upon the Subject of *Heroic* Conduct, is undoubtedly due to the *Valiant* PRINCE, the *Conqueror*, in whom His Father's Royal Virtue appeared so eminent and distinguished in the Day of Battle.—As nothing can be added to the Praises that have been already given Him, on this happy Occasion, we leave it to the Hearts and Affections of All who have

S E R M. have Regard for their King and Country;

IV. and to Posterity, to do him Justice.

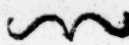
Surely, it becomes us well to be Thankful for this our Deliverance from the greatest Evils that could befall Human Society, and for the continued Possession of the greatest Blessings. The greatest of Calamities to any People, is bad and tyrannical Government; which (whatever has been sometimes asserted to the contrary) in its Extremity, is *worse* than no Government at all. I do not say, *worse*, supposing both of them to be of *equal* Continuance; But my Meaning is, that the latter is *preferable to*, or *more eligible* than the former, *all Things considered*. *Anarchy* and *Confusion* can never long subsist, but must soon settle into Order and Regularity; but, where Power is unlimited, Oppression and Cruelty are endless. On the contrary, the greatest *Blessing* of Human Society, is good Order and Government. The *Happiness* of Human Society depends upon the Exercise of moral and social Virtues amongst the Members of it. They are *happy*, or *otherwise*, in Proportion as their Dealings with

with each other are Equitable, Charitable, SERM.
Honourable ; or, on the other hand, IV.
Unrighteous, Malicious, Base, and Deceit-
ful. Now, as Men will not, *of them-*
selves, act always reasonably ; as right
Reason is not, *in Fact*, sufficient to keep
all Mens Passions in Subjection, and to
curb and restrain their unruly Wills and
Inclinations ; it is therefore highly ne-
cessary for the Well-being of Society,
that there should be Government : And,
as the End of Government is the Good
of the governed Society ; so, that Form
of Government is evidently the *best*, which
is best contrived and fitted to promote
the public Welfare and Happiness.

And tho', indeed, no *particular* Form
of Government be of Divine Right or
Appointment ; yet, however, that par-
ticular Form of Government, whatever
it be, which answers (or *best* answers)
the Design of its Establishment, in se-
curing the Order, the Peace and Happi-
ness of Society, is *as really* and *as truly*
the *Will* of the *God of Order*, who al-
ways wills and intends the Happiness of
His Creatures, as if it had been established
among

S E R M. among Men, by an *express* Divine Appointment, or *positive Declaration* of the
 IV. *Divine Will.* Just as the Practice of Virtue or Morality, is the *Will of God*, *equally*, whether the Practice of Virtue be *expressly* commanded or *not*.

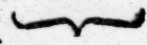
If ever, therefore, any Human Government was *agreeable to the Will*, and deserved the Approbation, of the Supreme Governor of all Things, it is that excellent Form of Government under which we now live. We have *Liberty* without *Licentiousness*; and *Monarchy* without *Tyranny*. In *Religious Matters*; we have *Liberty of Conscience*, and the free Exercise of Religion, consistently with the *Authority and Establishment of a Christian Church*. We are in a State between *Slavery* on one hand, and *Lawlessness* on the other. We enjoy all the *Freedom* that can consist with wise *Rule and Government*; and we are happily governed and kept within due Bounds, by every proper Restraint, not injurious to our Natural Liberties. We live in a State, in which no Man is permitted to be his own Judge in Matters of Property; or his
 own

own Avenger in Matter of Injustice; for SERM.
 that would soon throw all into War and IV.
 Tumult; nor is there, in the other Ex- 
 treme, any absolute Subjection of Right
 and Property to the mere Will and arbitrary
 Determination of our Governors;
 but every Right is secured, and every
 Grievance is redressed, by the Execution
 of those fixed Laws of our Country, according
 to which, public Justice is appointed to be
 administered. No Persecution, no Tyranny
 over Mens Consciences, is here exercised;
 but Allowances are made by Law to those,
 who, as the Plea is, (of the *Sincerity* of which
 God is Judge) separate themselves from our
 Communion, for Conscience-sake; at the
 same time we maintain Church-Government
 and Spiritual Authority, which, tho' not
 absolute, as the Church of R O M E will
 have it, is yet something more than a mere
 Name, even a real Authority derived from
 CHRIST and His Apostles, howmuchsoever
 the *weak Brother*, or the *profane Unbeliever*,
 may mistake, or condemn it. These are the
 Blessings of *Britons* and *Protestants*! Bleſ-
 sings

SER M. sings unknown to other Countries; and

IV. by which we are as much distinguished
 from all other Nations under Heaven, as
 the *Jews* were in *their Polity*; and a rea-
 sonable Ground such Blessings are, for
 our most sincere *Praise* and *Thanksgiv-*
ing.

There is, as has been already observ-
 ed, a great general *Resemblance* between
Us of this Nation, and the People of the
Jews. — *They* often rebelled, and were
 disobedient to the Supreme King and
 Governor — so have *We*: — *They* had
 been often threatened, and often spared
 — so have *We*: — Indeed, *They* were de-
 livered into the Hands of their Enemies,
 and an hard Taskmaster was suffered to
 reign over *Them*; — But here, God be
 thanked! the *Parallel* between *Us* and
Them, will hold no farther. When the
Jews had rejected the LORD, that He
 should not reign over them, and asked
 a King of the *Prophet*, to judge them, like
all the other Nations; the Lord com-
 manded the *Prophet* to *bearken unto their*
Voice, and to make them a King; and
 the manner of the King, who was to be
 fet

set them, was this: He was to take S E R M.
 their Sons, and to appoint them for him- IV.
 self, for his Chariots, and to be his Horse- 
 men, and to run before his Chariots —

They were to ear his Ground, and to reap
 his Harvest — He was to take their
 Fields, and their Vineyards, and their
 Oliveyards, and give them to his Ser-
 vants — He was to take their Sheep,
 and their Asses, their Young Men, and
 their Maid-Servants, and to put to his
 Work; and it was declared, that when
 the Jews should cry unto the Lord be-
 cause of their King, He would not bear
 them, for they had rejected Him that He

should not reign over them: With Us, 1 Sam. viii.

God has dealt far otherwise: Tho' we 9, & seqq.

have rebelled against Him as often as the
 Jews did, and would not have Him to
 reign over us; yet He has, neverthe-
 less, been graciously pleased to continue
 to reign over us, if not immediately, yet
 by his *Vicegerents*; for Good Princes are
 truly God's *Vicegerents*, not merely by a
Delegation of Power, but by ruling over
 a People well and wisely; by represent-
 ing G O D, the supreme Judge and Go-
 vernor

SER M. verner of the World, in the Execution

IV. of Justice and Judgment; for which

Reason Kings and Magistrates are often stiled Gods in Holy Scripture. He has, by His Providence, appointed over us a King, whose manner it is to judge the People according to Right, and to defend the Poor; to defend the Children of the Poor, and to punish the wrong Doer: A King, who is favourable to the Simple and Needy, and Him that hath no Helper: A King, who may make Appeal to all the People, as SAMUEL did, Whose Ox have I taken? or, Whose Ass have I taken? Whom have I defrauded? Whom have I oppressed? And all the People may truly answer Him, as they did SAMUEL,

^{1 Sam. xii.} *Thou hast not defrauded us, nor oppressed*
^{3. 4.} *us.*

And, now, what Return shall we make unto the Lord for all His Benefits? For all these Blessings, which are the Effects of free and unmerited Favour and Goodness? We will pay the Tribute of Gratitude; we will offer unto Him the Sacrifice of Praise and Thanksgiving, and we will put our whole Trust and Confi-

Confidence in the Lord. All that we SER M
do, or can possibly enjoy, is from the IV.
Hand of God: He is the Great and U-
niversal Benefactor. To *Him*, there-
fore, be *Honour* and *Praise*, and *Thanks-*
giving, for ever and ever!

But let us be *truly*, and *indeed* Thank-
ful, otherwise our Offering will be with-
out Incense, and our very Sacrifice will
stand in need of an Atonement. In the
first place, Let us be duly *sensible*, that
all the Blessings, the Victory, and Suc-
cess against our Enemies, are *from Him*.
We must not ascribe any thing to Our-
selves, as *of Ourselves*, but as *Instruments*
only in His Hand; we must be thorough-
ly persuaded, that it is *He* that has done
the *marvellous Things*; that *He alone* is
mighty in Battle; that *with His right*
Hand, and His holy Arm, He hath got-
ten Him the Victory. — Whatever vain
Men are apt to call *Time*, and *Chance*, or
Accident, is, in Truth and Reality, no-
thing less than *Providential Direction*
and *Appointment unseen by Them*; and
therefore expressed by Words that mean
NOTHING; that is *their Ignorance* of the

M

true

S E R M. *true Causes of certain Events.* The Supreme Lord and Governor of the Universe, *necessarily IS, Always, and Everywhere*, constantly disposing and ordering all *Second Causes*, and all Events; and hence it is, that we read of Things, *seemingly Casual and Accidental*, even *Wind, and Storm, fulfilling His Word*. The Lord did not indeed interpose on our Behalf by a *direct Miracle*; but still, 'twas not our own Strength, or our own Counsel, but *His right Hand* that saved us; *He was our Shield and Buckler*, THEREFORE *were we saved*. — And 'tis an additional Honour to those who conquered, that God was *with* them: That He thought fit to make *Them* the *Means*, or *Instruments*, of His gracious Purposes in our Success and Victory: That His *holy Arm* was stretched out in the Defence of a just and honourable Cause, in the *Sight of the Nations*, that *all the Ends of the Earth might see the Salvation of our God*.

But farther—The sure Method of Giving Thanks to God, *acceptably*, is, to *Glorify Him* in our *Lives and Actions*.

Let

Let us not draw near to Him *with our* SERM.
Mouths, whilst our Hearts are far from IV. 3

Him; but let us have that “ due Sense
 “ of all His Mercies, that our Hearts
 “ may be unfeignedly thankful; that
 “ we may shew forth His Praise, not
 “ with our Lips only, but in our Lives;
 “ by giving up Ourselves to His Ser-
 “ vice, and by walking before Him in
 “ Holiness and Righteousness all our
 “ Days.”—The best Sacrifice of Praise
 and Thanksgiving that we can offer
 unto God, is a Life of Virtue and Obe-
 dience; testifying the *Sincerity* of our
 Acknowledgments, by an Holy and Re-
 ligious Conduct; that others also, *seeing*
our Good Works, may Glorify Our Father
who is in Heaven.—The late Dangers
threatened us only—’Tis therefore humbly
 presumed, that they had a proper Effect
 upon Us, in bringing Us to Repentance;
 since the Threatenings of God’s Judg-
 ments are, we know, *Conditional, Ex-*
cept we repent. If we have done so, ’tis
 well: ’Twas our Sins that brought all
 the late Dangers over our Heads: Be-

S E R M. hold! those Dangers now removed;

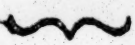
IV. *Shall we, again, after such Deliverances as these, break God's Commandments? God forbid! No: Let us prevent future Threatenings and Calamities, by taking heed to our Ways; by taking care not to deserve them; and by shewing Ourselves worthy of the Divine Blessings; or, according to Our Blessed Saviour's Admonition to the Man whom He had made Whole at the Pool of Bethesda; Behold! we are made Whole, Let us sin no more, lest a worst Thing come unto us.*

Another proper Way of expressing our Thankfulness for our Deliverance, is, by making a right Use of it, by living together in Love and Unity. *A Kingdom divided against itself cannot stand*, any more than a Kingdom that is fenceless, and exposed to the Rage and Fury of its Enemies. Unless, therefore, we are united with the Spirit of mutual Goodwill, Love, and Charity, our Deliverance from the *Outward* Adversary will profit us nothing. Laying aside, therefore, all Divisions and Animosities, and

Con-ten-

Contentions amongst ourselves, let us SERM.
 make *Our Jerusalem a City that is at* IV.
Unity in itself.—We are all united in the
 same Common Interest as *Men* and *Pro-*
testants; we have All of us the same Zeal
 against the common Adversary; we All
 wish the Continuance of the same good
 Government: Let then our common
 Dangers and Deliverances be the happy
 Means of still more firmly and closely
 uniting us! Let no little Differences, of
 any sort, ever dissolve or weaken that
Union, by *dividing* us! — In Religion,
 Let our *Moderation be made known unto*
All Men; and let All who “ confess
 “ God’s Holy Name, and agree in the
 “ Truth of His Holy Word, live toge-
 “ ther in *Unity* and godly Love! ” —
 The *same Christianity*, we All profess;
 which methinks ought to make the *Ro-*
manists themselves, especially those who
 dwell amongst us, exercise the same Chri-
 stian Love and charitable Offices towards
 Us, as we, on our Part, are willing and
 desirous to do towards *Them*. Let us
 think more favourably on *both Sides*:

SERM. Let *them* admit that Christianity *itself* is

IV.  not destroyed by the *Reformation*; let *us* admit that it had a Being before it, even in *their Church*; however abused and defaced by human Errors and Corruptions. Let *them* consider, that our Protestant Religion is not a *New Religion*, but the Old Religion of Christ and His Apostles: That our Church is founded upon the *Confession*, tho' not the *Person* of *St. Peter*: That it is not *Another*, but the *Same Church* of Christ; reformed and purified. 'Tis the same NAAMAN, the *Syrian* still, tho' *Leprous* with *Them*, and *Cleansed* with *Us*. And, let *Us*, Protestants, in our Turn, consistently make the same gentle Allowances to Others, who differ from us, in some Religious Matters; as we Ourselves, Circumstances being changed, might reasonably expect from *them*. Let us studiously avoid giving Offence to Others, and breaking Peace for the sake of Things of *no Necessity*; Bearing with each other in Difference of Opinion, concerning Things of Doubt and Uncertainty; always Preferring

ferring the Commandments of God, and S E R M.
 the Rule of Faith, which is the *Holy* IV. *Scrip-*
tures alone, to the uncertain Opinions
 and Commandments of Men. Let us
 diligently Search the Scriptures *Ourselves*,
 and promote the Search of them, in *O-*
thers; inviting and exhorting All, to a
 Free, but sober and humble Enquiry,
 that the *Truth* may prevail, by approv-
 ing itself to Mens impartial Understand-
 ings. Such Enquiry, or Examination,
 is so strictly necessary, that *without* it, *We*
Ourselves can, properly speaking, *Believe*
Nothing; or, have *No Opinion* at all
 concerning any *Doctrine* or *Article* of
 Belief: Or, if we *can* be said to have an
 Opinion, without previous Enquiry into
 it, yet still, *so necessary* is Enquiry into
 the Truth of every Opinion we embrace,
 that He, who *without* Enquiry, or, by
Chance, receives the *Right* or *True* Opi-
 nion, is exactly as *Blameable* as He who
happens to take up *its Opposite*, which of
 Course must be *wrong*.—Let us moderate
 our Prejudices against Those who differ
 from us, by considering, that different

SERM. Opinions *may* consist with one and the
 IV. same Honest Principle : That a Regard
 to Truth, and the Honour of Religion,
 may be *equally*, or, with *equal Sincerity*,
 (and ought to be *supposed*, unless there
 be very evident Reason to the contrary)
 in Persons of *different* religious Senti-
 ments; and that, therefore, a Differ-
 ence of *Judgment* only, owing to a Dif-
 ference of Capacity or Opportunity of
 Improvement in Knowledge, is, indeed,
 a good Reason for those of superior Know-
 ledge and Understanding to endeavour to
 convince and instruct Others; but is no
 just Ground for the *least Dislike* of ano-
 ther; much less for any *Hatred* or *Un-
 charitableness* towards Him. — *True
 Religion is first Pure, then Peaceful; It
 is Humble and Charitable; It thinketh
 no Evil, neither Wisbeth any; It hopeth
 all Things, endureth all Things.*

Lastly, Let us heartily join in Endeavours to maintain and support the Interest of our Government, for the Preservation of which, we are now publicly returning God Thanks. As the Tares of Disaffection and Sedition, which the Deceit-
 fu

ful Enemy had long been sowing among us, (and which *discovered themselves*, in the Time of the late rebellious Insurrection,) are now, 'tis hoped, almost rooted out; Let there be no more Divisions, Jealousies, or Suspicions, fomented, to weaken the Hands of our Governors, and thereby lessen our own Security; at best, to render the difficult Task of Government still *more difficult*. If we have been rescued, by wonderful Deliverances, from the Rod of arbitrary Power, and the Impositions of Popery; should we again wantonly grow weary of our Happiness, and meddle with those *who are given to Change*; it would be a Provoking God to be *angry with us till He had consumed us*.

Let us, to the same End, offer up our Prayers in *Private*, as well as in *Public*,
“ For the King, and for all that are in
“ Authority under Him; that they may
“ truly and indifferently administer Justice, to the Punishment of Wickedness
“ and Vice, and to the Maintenance of
“ true Religion and Virtue.” The Practice of Virtue and Righteousness, is the
true

SERM. true Basis of all Government. *The King's*

IV. *Throne shall be established in Righteousness: So established, It shall be even as Mount SION, which may not [cannot] be removed, but standeth fast for ever.*

We live under the Best and Most Wisely-constituted Government in the World — We enjoy the easiest, and gentlest Administration of public Justice — We are Happy in the Establishment of the Protestant Religion among us, which is God's *Reasonable Service*; and, to crown all, We have all these invaluable Blessings confirmed and secured to us, by the Reign of a Sovereign, whose Glory, whose Ambition and Delight it is, to consult and make Provision for the universal Good of His Subjects. A Prince! whose *Happiness* it is, to have answered the Ends and Purposes of Government, by promoting and securing the Good of His People; and whose *Admired Excellency* it is, to govern them, not by the mere Sway of Power and Authority, but by the Indulgence and Tendernefs of a common Friend and Parent. How happy then are we, if we are but duly sensible

fible of these Blessings! — But how SERM.
highly Ungrateful and Unreasonable, if IV.
we do not duly acknowledge them! — } }

*Let us then Rejoice, and give Thanks
unto the Lord; Let us Joy in the God of
our Salvation! For, Happy are the Peo-
ple who are in such a Case; yea, Blessed
are the People who have the Lord for their
God!*

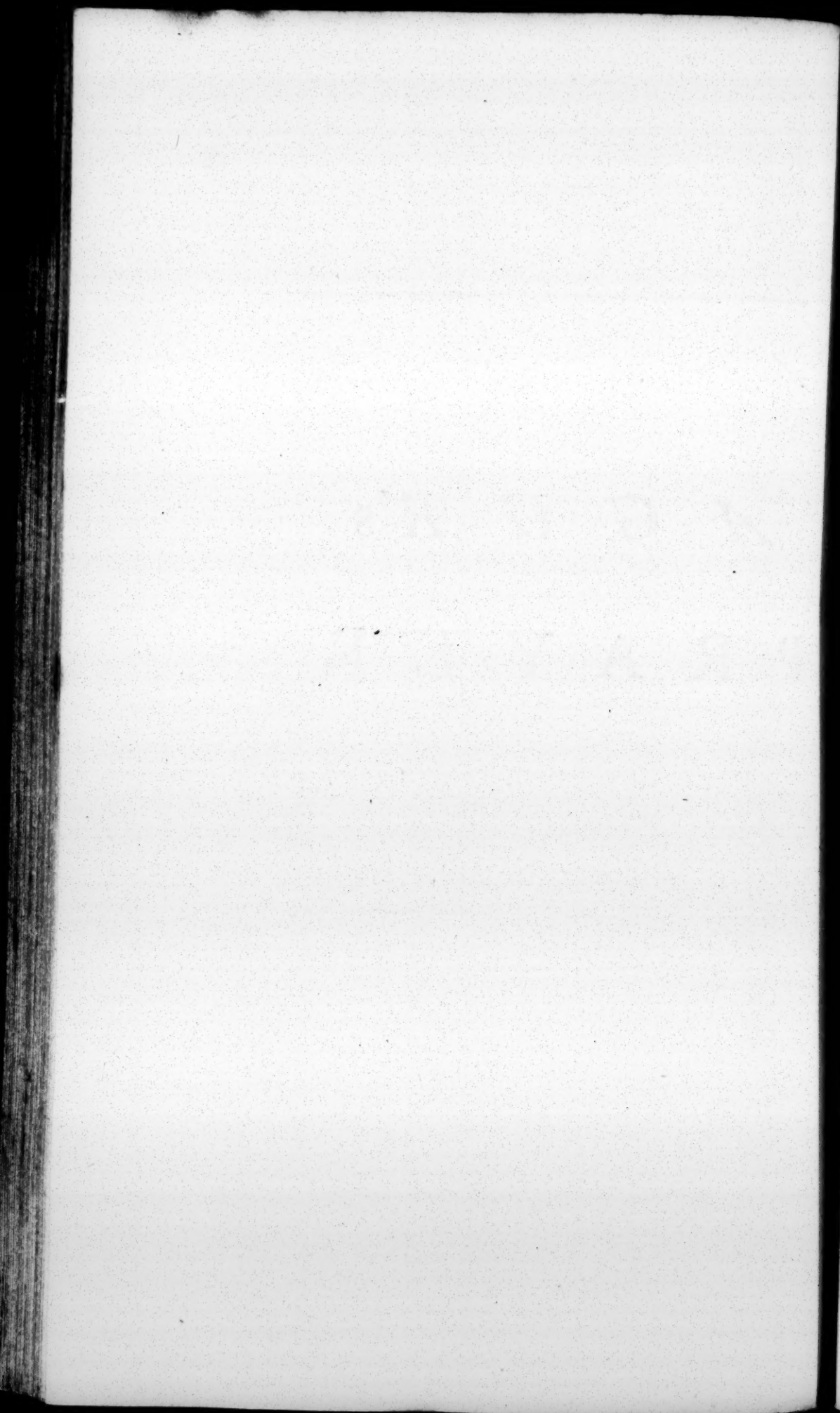
Now to God the Father, &c.



AGUR'S

A G U R's

P R A Y E R.



AGUR'S PRAYER:

A

S E R M O N

Preach'd at

DITTON upon THAMES
IN S U R R E Y.

P R O V. xxx. 8, 9.

*Give me neither Poverty nor Riches, Feed
me with Food convenient for me :*

*Lest I be Full, and Deny Thee, and say,
who is the Lord ? or lest I be Poor, and
Steal, and take the Name of my God in
vain.*

THUS prayed AGUR, who was
probably an humble-minded,
pious, Man, in the Days of So-
LOMON, as we may conjecture from the
short Account we have of Him in this
Chapter

SERM. Chapter.—What *Agur* prays for, is such
v. a *Proportion* of the good Things of this
World, as may best answer the End of
Living, with respect to both this and the
next Life. He prays that God would
give Him, neither *Poverty*, nor *Riches*,
the Sense of which is explained by the
Words immediately following, *Feed me
with Food convenient for me.* Give me
the *middle Sufficiency* between the Ex-
treme of *Poverty*, on one hand, of *Riches*,
on the other. — What is to be
understood by *Poverty*, and what by
Riches, will appear in deciding a Question
which arises concerning this Prayer of
AGUR, and that is, Whether it be an
universal Prayer, or not? A Prayer to be
used by *all* Persons, in all Stations and
Circumstances of human Life *indiffe-
rently*, or by *particular* Persons only.
The Reason of this Enquiry is, Because,
tho' indeed *Poverty*, or absolute Want,
can never be desirable in any Station what-
ever; yet there are many Stations in
which *Riches* are not only desirable, but
even *necessary* to answer the Ends of
them.

High

High Stations unavoidably require, SERM.
and cannot be supported without Riches: v.

How then, it may be asked, can this *Prayer* be an *universal* one? Now it must be observed, that the Terms, *Poverty*, and *Riches* are *relative*, and not *absolute*: They are *relative*, I say, to the *particular* State, and Circumstances in which each Person is placed; so that what is *Riches* to one, will be *Poverty* to another, of higher Station; on the contrary, what is *Poverty* to one will be *Riches* to another in a meaner Condition of Life. And, indeed, in common Language, when 'tis said that such a Person is *Rich*, or *Poor*, we always mean, that He is *Rich*, or *Poor*, in relation to His Station in the World. This Prayer therefore is not a Prayer for a *middle* State of Life *absolutely*; as, I believe, it has often been understood to be; but it is a Prayer for a *Sufficiency*, for a *due Measure*, a fit and just *Proportion* of all Things necessary and convenient for us, in *whatever* Station we are, without Want, without Excess. And in this View, the Prayer is an *universal* Prayer, and may, with equal Propriety, be used by the High, and
N the

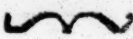
S E R M. the Low; just as both High and Low, and
 v. all Men *universally*, Pray, " Give us this
 " Day our daily Bread."

If we consider the Prayer in the other Light, as a Request for a *middle* Station of Life *absolutely*, then 'tis evidently impossible that it should be *universal*; it being not possible to suppose that the *middle* Station can be the Lot and Condition of all. That were to suppose an End of human Society, which cannot subsist without Differences of Characters and respective Circumstances, without Superiority and Inferiority among Men.

Thus far, there seems to be no room for Exception. — But you may, perhaps, think, that, tho' it be unreasonable for *all* Men to pray for the *middle* Station of Life, yet may not *you*, or *I*, in *particular*, pray for it? I answer, This is not the Intention of this Prayer— But, to reply directly to the Question, I say, that, as we know not the Designs of God's Providence, cannot be acquainted with all the Ends and Purposes to which He, in his infinite Fore-knowledge and Pre-determination of human Events, may have ordained and appointed

ed us; as we are ignorant how he intends S E R M.
to dispose of us in this World, who, V.
tho' sufficiently Free to be accountable
for our Actions, are yet but *Instruments*
in the Hand of his Providence; there-
fore to Pray either *for*, or *against* any
particular Station, *absolutely*, as we pray
for those Things which we *certainly know*,
from the very *Nature* of them, to be *ne-*
cessary for us, is not warrantable by ei-
ther Reason or Scripture.—The Dif-
ference is plain and visible: For, tho' in
all our Petitions to the Throne of Grace,
we always most humbly submit every
thing we pray for to the Will of God
(His Wisdom and Goodness) yet there
still remains a great Difference, between
the praying for what we are *sure* from
the *plain and unalterable Nature and*
Reasons of Things is *Good* for Us, such
as *God's Favour, Happiness*, or the like;
and the praying for what we barely *ima-*
gine, or *believe*, or *judge*, to be good,
such as worldly *Prosperity*, for instance,
which we cannot be certain, will, upon
the whole be *good*, not knowing our-
selves perfectly, what we are able to bear,

S E R M. or the Ends of Providence. Of the *real*

v.  Value, or Advantage of many Things that engage our Affections, we can judge with no Certainty; and, in Fact, often mistake, and think Evil to be Good, and Good Evil. *Prosperity* we call *Good*, it is frequently a *real Evil*: *Adversity* we look upon as *Evil*, it is, in many Cases, a *real Good* and *Benefit*. Amidst all the Blessings that Holy DAVID enjoyed in the Day of *Prosperity*, we find that one great Blessing was wanting to make every other truly such, that is the Blessing of *Affliction*. *Before He was Afflicted*, He was not really *Blessed*, for *He went astray*; but *then*, when He was afflicted, He became *Happy*, for *He kept God's Word*. The Truth is, Things are very different in the Accounts of all-wise Providence, from what they appear to be according to our partial and fallible Estimations of them; so that the Observation of some of the Heathen Poets, that the Gods and Mortals call the same Things by different Names, may afford a good Christian *Moral*, or Application.

— We pray therefore, not *absolutely*, for any

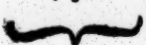
any *particular* Station, in these Words SERM.
of AGUR, but for a *Sufficiency*, For the v.
convenient Food. And this *Sufficiency*,
this *Proportion*, or due *Medium* between
Riches and *Poverty*, may be the *same* to
all, notwithstanding there are vast Dif-
ferences between Mens several Stations,
and their respective Appendages. The
Center is always equally remote from
opposite Points, in the Surfaces of all
Bodies, howmuchsoever the Bodies
themselves differ from each other in Di-
mension, or *Magnitude*; and whatever
the Sphere of Life be, if the *Sufficiency*,
the *Medium*, or *Center*, between the two
opposite Extremes of *Poverty* and *Riches*,
is always the *same* in *Reason*, and that it
should be so in *Fact* too, is the End of
this Prayer.

As to what *Sufficiency* really is in any
particular Station, it may not be possible
to define and ascertain it *precisely*, and
with Exactness. We know the Thing,
in *general*, and that infinitely-wise Au-
thor and Giver of every good and perfect
Gift, knows unerringly how to fix and
adjust it. We pray then, in *general*, for

SERM. a *Sufficiency*, as we pray, in *general*, for
 V. "Our daily Bread."

Of the Extremes mention'd in the Text, *Poverty* and *Riches*, if we make a Comparison between them, and enquire which it is of the two Evils 'twere more happy to be free from, most Persons would, I believe, readily declare against *That of Poverty*. The Evils of Poverty are immediately felt, and affect us more sensibly. The Evils, or evil Effects of Riches, however great, are yet but slow Evils. They lie at a distance, and are drawn home imperceptibly by a long Train of Consequences. If we are poor, we are unhappy instantly; if rich, we are quiet and easy, and even were we to foresee the Dangers and Mischiefs that they would in Time bring upon us, yet if the evil Day were afar off, we should be far less disquieted than the Man is who now actually labours under the Calamities of Poverty; that is, we are more Affected with the Experiencing a present, than by foreseeing and reflecting upon a *future*, tho' perhaps much greater, Evil.

It may not be easy, nor is it necessary, S E R M.
to *demonstrate*, which of these, Poverty v.
or Riches, is the less dangerous to our
Happiness; but, I believe, that He would
not go beyond the Bounds of a Paradox,
who should assert that, upon the whole,
and all Things considered, the Advan-
tages lie on the Side of *Poverty*, espe-
cially with respect to the *future* State, the
the Happiness of the *next* Life. In both
the present, and the future Life, there is
in the *Reasons of Things*, as well as by
the *positive Appointment* of God, a strict
Connection between *Virtue* and *Happi-
ness*, *Vice* and *Misery*.— Let us consider
the *present* State—If Poverty expose Men
to fewer Vices and Follies — if it have a
better Effect upon their Minds and Dis-
positions — if it free them from Pride,
Ambition, (in the bad Sense of it) and
the Violence of unruly Passions and un-
reasonable Affections—cause them to ab-
stain from Sin—lead them to the Prac-
tice and Exercise of moral and Christian
Virtues——Be the Means of making 'em
more temperate, more humble, more
pious, and heavenly-minded than a State

S E R M. of Wealth or Prosperity generally does,
v.  then plainly the State of Poverty will be the more eligible as being the more *virtuous*, and consequently the more *happy* State. — You understand that, in this Comparison, I am by no means supposing Men, in general, to apply Things *rightly*, or to act *reasonably* in all Circumstances; but to be, what in Fact They are, that is fallible and frail Creatures, almost made up of Passions and Infirmities. Otherwise, past all Dispute, a State of Riches or Prosperity will be incomparably more advantageous than its contrary. When Riches, or any other Power or Capacity of doing Good, are employed by the Possessours of them, to their proper Ends and Purposes, in such Case they are, doubtless, a great Blessing, and the right Use or Application of 'em highly commendable and praise-worthy. But the Point in View, is concerning the *general* Effects of Riches or Prosperity upon Men, *as Men*, weak and unreasonable; and, if I mistake not, it is very true, that the Generality bear *Poverty better*, are less affected and hurt by

by it, in their Minds and Morals, than SERM. v.
 they are by *Riches* or a State of *Prospe-*
rity. *Poverty*, or *Adversity* makes serious
 and rational Those who before it, were
 foolish and inconsiderate, as the Genera-
 lity are, more or less so ; but what Effect
 a State of *Riches* or *Plenty* would have
 had upon the same Minds let the wise
 Man determine — *The Prosperity of*
Fools shall destroy them. And it is no
 uncommon Thing to see the same Effect
 upon those who are distinguished by the
 Powers of a superior Understanding ;
 and, in truth, the Fools here spoken of,
 are not Persons of *no Understanding*, or
Idiots, but Fools in Practice, as the
 Words *Fool* and *Folly* in Scripture Lan-
 guage, especially in the Writings of SO-
 LOMON, mean the *Wicked* and *Wicked-*
ness ; and that most elegantly, the Prac-
 tice of Vice or Wickedness being emi-
 nently Folly, of all other Follies the
 greatest ; and the Sinner, beyond Com-
 parison, the greatest Fool in the World.
 —The *Prodigal Son* began with Wealth
 and Prosperity ; He set out in the World,
 gay and expensive enough ; He travelled,
 and

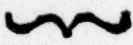
SERM. and soon became a compleat Prodigal.

v.

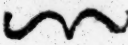
When his Money was spent, and his Condition altered to that of extreme Poverty, then, but not till then, did He think of *Repentance*. It was not before He was half-starved, that *He said, I will arise and go to my Father, and will say unto Him, Father, I have sinned.* Thus dangerous is Wealth or Prosperity to Religion and Virtue. Accordingly we meet with many Instances in the Records of sacred Writ, of Persons speaking of their Prosperity as an *Evil*, as being hurtful to their Virtue and Happiness; but few Complaints of Adversity, *upon the Whole*; but, on the contrary, *that* is frequently mentioned as a *Blessing*, as the Means of Reformation and a holy Life.

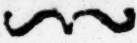
If the insisting thus long, in the way of Digression, upon this Difference between the opposite States of Poverty and Riches want Apology; I thought it might be of Use to remind us how improper Judges we are, what is *really good* for us, as well as to convince those, if such there be, that something at least, might be pleaded in what most will think,

as

as is very natural, the wrong Side of the S E R M. Question.—The Text, 'tis true, makes v. no such Comparifon, but fets forth *Po-*  *verty* and *Riches*, as two opposite Evils, which we defire to be free from—*Give me NEITHER Poverty nor Riches*—There are many Reasons to induce us to chufe and defire this *middle* State (that is, as already explained, the *Medium* in *what-* *ever* State we are, without Too much or too little, the true Sense of the *middle State*) there are, I fay, many Reasons to make this State our Choice and Wish, even tho' we had Hope in this Life only : But the Motives of our defiring this State, which I fhall chiefly confider, are *religious* and *fpiritual*, fuch as refer principally to the *next* Life.

*Give me neither Poverty nor Riches,
Feed me with Food convenient for me ;
left I be full and deny thee, and fay who is
the Lord ; or left I be Poor and Steal, and
take the Name of my God in vain — The
Temptations of Poverty, are Theft,
Lying, and Perjury, or False Witnefs.
Thefe are the Methods of unrighteous
Gain. The taking the Name of the Lord*
in

SERM. *in vain*, in this Place, certainly means
v. more than common swearing, as it is
 called, for there does not seem to be more
Connection between that Vice and Po-
verty, than Riches. There is nothing
that the Poor, or Persons in Want, can
propose to gain by it; as they may by
Perjury, or *false Witness*. It arises from
the Want of a just Sense of God and
his Religion upon the Mind, which alas!
is not the Case of the Poor only, but is
seen to be common to those who want,
and those who abound. But Poverty
and Distress are Temptations to *false
Witness*, or *Perjury*, the *taking the Name
of the Lord in vain*, in the highest De-
gree of that Sin, which in the least and
lowest Instances of it, is *exceeding sinful*.
Temptations they are, tho' a Compliance
with 'em, no Want, no Distress, no
Plea of Necessity, can possibly excuse:
But so it is, when People find themselves
sinking into Abjection and Misery, and
in Danger of starving, it then does re-
quire some Share of Courage and Resolu-
tion, to stand the sharp Trial, and to hold
fast and persevere in Integrity and Virtue.
Mouths,

Mouths, they will be apt to argue, must S E R M.
 be fed; and numberless Evasions will be V.
 invented and employed to make void the 
 Obligations of strict Right and Justice;
 and when the Conscience is at length
 made somewhat easy, by being imposed
 upon by a Sort of Casuistry that con-
 founds Good and Evil, (for where is the
 wretch that dare act against the *Com-*
mand and *Authority* of an *upright* Con-
 science!) the Sinner will then be apt to
 catch at any Advantage, to obtain any
 Relief by Fraud or Treachery, or to seize
 it by open Violence. The still Voice of
 Reason already subdued, will be little
 heard, and less attended to, amidst the
 loud and importunate Clamours of pre-
 vailing Temptations; the natural Sense
 of Justice and Equity, will be borne
 down and trodden under Foot by the
 ruling Appetites.—In the parable of the
unjust Steward, we have a lively image
 of the Force and Power of this Sort of
 Temptation, and of the Suggestions of
 human Infirmary. The Steward, when
 His Lord declared that He would take
 from Him the Stewardship, presently
 foresaw

S E R M. foresaw that He should fall from a State
 v. of Profit and Honour into Shame and Indigence. Some way or other, He must support Himself in that State—*Dig, He could not; To Beg He was ashamed.* A Thought occurs of providing against the Evil by an artful Treachery—Scruples of Conscience are dismissed—the Temptation complied with—*This will I do*—The Fraud intended was executed without Reluctance—Thus Dangerous are the Temptations of Poverty, and great Reason therefore have we to pray with good AGUR, for Assistance and Strength against such an Enemy, whose Power is so mighty against us.

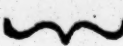
Give me neither Poverty nor RICHES. Riches have strong Temptations. They tempt Men to deny God, and to say, who is the Lord? When they are *Full and wax Fat*, then, like *Jeshurun*, they kick, are apt to forsake the God who made them, and lightly to esteem the Rock of their Salvation. To deny God, is to
 Deut. xxxii. 15. live as if we disbelieved or denied His Providence, Authority, or Dominion over us. And, as Truth may be denied by

by *Actions* as well as by *Words*, this is S E R M.
declared *Atheism*. He who lives as if V.
there were no governing Providence in
the Universe, however He may admit
in *Theory* the Existence of an Eternal
and Infinite Cause of all Things, yet in
Practice He *denies* that Being to be God;
for the Notion of God, in the moral and
religious Sense, is always relative to Ser-
vants or Subjects, and signifies, not bare-
ly the *absolute Perfection* of Nature, but
Dominion and *Sovereignty* and *moral Go-*
vernment of the World. — The evil Ef-
fects of Riches are Carelessness and Incon-
siderateness, Self-sufficiency, Pride, Va-
nity, Oppression, Ingratitude. We are
apt to say in the Time of Plenty or
Prosperity, *we shall never be moved. Who*
is the Lord that we should serve Him, or
our God that we should obey His Voice? — Exod. v. 2.
Excess, Intemperance, Luxury, Wan-
tonness — Of these Things, Riches are too
often the Occasion. Base and ungenerous
Returns these, to the most liberal Be-
nefactor, but Returns they are which
Blessing and Prosperity too often tempt
the weak and inconsiderate to make.
They

S E R M. They incline and tempt some Men to
 v. think with the Rich Fool in the Gospel,
 that they *have Goods laid up for many Years*; that therefore their *Souls may take ther Ease*, and be *secure and happy*, without any Dependence upon the Hand of Providence; not reflecting that all such Imaginations, are, at best, but the Extravagancies of a *Fool* — Hereby is the unthinking Voluptuary led on from Sin to Sin, from Folly to Folly; no Sense of Duty, no serious, or sober Reflection, is permitted to break in upon and interrupt his sensual Enjoyments, till at length He is brought to that deplorable State of Irreligion and Profaneness, that *He careth not for God; neither is God in any of His Thoughts*. A deplorable State indeed! and almost without Hope of Grace or Amendment, but such as without especial Grace is past remedy. — The Temptations of Poverty are readily foreseen, and dreaded at a distance; but little is the Apprehension, few are the Suspicions of the dangerous Consequences of *Wealth and Prosperity*, which are, for that Reason, the more dangerous.

The

The Temptations of Riches insinuate themselves in a gentle and easy Manner, so that we are but little aware of them; and not being upon our Guard, are the less able to resist them. The chief evil of Abundance is, that 'tis apt to swell the Mind with Pride and Vanity, and to banish from it a Sense of Religion and Dependence upon God. Of this Danger, MOSES very earnestly and affectionately warns the ISRAELITES, *Be-ware, says He, lest when thou hast eaten and art full, and hast built goodly Houses and dwelt therein, and when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied, and all that Thou hast is multiplied; then thy Heart be lifted up, and thou forget the Lord thy God—and Thou say in thine Heart, My Power, and the Might of my Hand hath gotten me this Wealth.* And yet, in Fact, when they came to live in Plenty, and to sit at ease under their Vines and their Fig-trees, They soon began to forget whence it was that all that Ease and Plenty came; and to thank themselves only for such Prosperity, by sacrificing

SERM. unto their Net, and burning Incense to
 V.  their Drag, affronting and offending God,
 in the highest Manner possible, by one
 great Act of Wickedness, in which were
 united two of the greatest Crimes, In-
 gratitude and Idolatry. Great therefore
 is the Danger of *Riches* — Accordingly
 our excellent Church has very wisely di-
 rected us to pray that God would, not
 only in “ all Time of our *Tribulation*,”
 but “ in all time of our *Wealth* ” also,
 “ be pleased to deliver us.”

Since then Poverty and Riches are two
 dangerous Extremes, if we would avoid
 the Dangers of *Poverty*, let us always
 endeavour to moderate our Desires, and
 to learn with the Apostle, *in whatever*
State we are, therewith to be content, by
 proportioning them to our Exigencies.
 Let us never wish for what we probably
 cannot have, and we shall never *want* it.
 Let us never set our Hearts upon what is
 unnecessary or superfluous; if we do,
 we shall be uneasy without it, and that
 Uneasiness will expose us to the tempta-
 tions of real Distress; for *Imaginary*
 Wants

Wants, as well as *real*, will lead us into SERM.
Temptation.

V.

And to guard and secure ourselves
against the Temptations of *Riches*, I
know of no better Advice, than that ex-
cellent Caution of the *Psalmist*, *If Riches*
increase, set not thine Heart upon them. Pf. lxxii. 10.

Riches are not valuable upon their own
Account, being truly desirable for no
other Ends than the Promoting the Glory
of God, our own Happiness, or the
Good of those about us. *Charge them*
that are Rich in this World, that they be
not high-minded, nor trust in uncertain
Riches, but in the living God, who giv-
eth us richly all Things to enjoy; that they
do Good, that they be rich in good Works,
ready to distribute, willing to communi-
cate, laying up in Store for themselves, a
good Foundation [or Treasure] against the
Time to come, that they may lay hold on
eternal life. Let us reflect for what I Tim. vi.
17, 18, 19.

Ends and Uses we are entrusted with this
Talent by Providence; that, as *Stewards*
we are accountable for the Application
of it, and the Sense of our Duty, will
be an effectual Preservative against those

SERM. Temptations to which Riches are apt to
 v. expose us. *That when we shall be called
 ~~~~~ to give an Account of our Stewardship,  
 we may do it with Joy, and not with  
 Grief.*

And let us remember that there is one great Virtue, which is of such Necessity to our Happiness, that *without* it we can be happy in no State, no Condition whatever; and that *with* it, we cannot but be so, be our State or Condition what it will; and that is *Contentment*. Those antient Philosophers therefore, who asserted the Sufficiency of Virtue to our Happiness, under any Circumstances, may perhaps be explained and understood after such a manner as to stand clear, at least in great measure, of that Extravagance in their Commendations of moral Virtue, that is usually charged upon them. *Patience*, for Instance, always will make a Man happy, in some respect, under *any* Circumstances. It will always make Him *negatively* Happy, or less Miserable.—But, whatever may, or may not be affirmed of mere moral Pagan Virtue, among Those who had but obscure Evi-

Evidence of a State of future Retribution, yet to *us Christians*, whose Hopes are full of Immortality, thro' the Light of the Gospel; the Exercise of Christian Virtue, *Patience, Humility, Contentment*, and *Resignation* of ourselves to the Will of God, with the Testimony of a *good Conscience*, will be sufficient to make us happy under *any* supposeable Circumstances.— But if we have a discontented Spirit within us, then all the outward Means of Happiness, Honours, or Riches, or Pleasures, can no more make us happy, than Medicine can be a Remedy for an incurable Disease. We may be cloathed in Purple, and fare sumptuously every Day; we may join House to House, and Field to Field, may possess the Riches of *Cræsus*, may lord it over the World like *Alexander* the Great, may rival SOLOMON in Pleasures and Enjoyments, yet, after all, without *Contentment* we can have no true Gain, no Peace, no Happiness. The State of Life which, in reason, bids fairest for Happiness, is the State of Sufficiency; but still 'tis evident, that this



S E R M. Sufficiency is Sufficiency only to Those  
 v. who are *contented*, and think it such;  
 and even They who have scarce enough, will be satisfied with Contentment, but nothing will or can ever be enough or sufficient to that Temper which is never satisfied. A State of Dissatisfaction is a State of Want, tho' in the Midst of Abundance; even in the Midst of Plenty, 'tis a State of the meanest Poverty — And to induce us to this Contentment, I need only insist upon this single Consideration, which is, that, be our Condition what it will, our Continuance here is but short and momentary. We are but Sojourners upon Earth, and not Inhabitants of it; we are travelling swiftly on to another World, where we are to live and abide for ever; and this, methinks, should make us easy and contented with what befalls us in this, and regard even the good things of it with the Indifferency of a Guest that continueth in no Stay. — We are often complaining of the Labours and Sorrows, the Troubles and Disappointments of human Life; let us hence learn to look forward, and to seek true  
 Happy-

Happiness where alone it is to be found. s E R M.

'Tis Heaven alone that is the Place of v.

Happiness. That alone will supply all  
our Wants, and satisfy all our Desires.  
In the mean time, let us be contented  
and patient, and diligent in doing our  
Duty; in acting agreeably to those several  
*moral Relations*, in which the Rule  
of good *Manners* is founded; in *fearing*  
*God and keeping His Commandments*, and  
we shall soon be made compleatly Happy  
in those everlasting *Pleasures*, and  
that *Fulness of Joy which is at God's*  
*Right Hand*—An Happiness this, with  
which all that we can possibly enjoy, or  
suffer in this Life; like a *Drop of the*  
*Bucket*, or a *Grain of Sand in the Bal-*  
*lance*, is not to be compared!

*Now to God the Father, &c.*





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*Fear G O D, Honour the K I N G.*

A

S E R M O N

Preach'd at

DITTON upon THAMES  
IN SURREY.

On *Sunday, Oct. 22, 1752*, being the  
Anniverfary of his Majesty's Coronation.

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*Fear G O D, honour the K I N G.*

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A  
S E R M O N

Preach'd at

DITTON upon THAMES  
IN S U R R E Y.

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I P E T. *xi.* 17.

*Fear God, honour the King.*

SINCE Man is a *sensible* Agent,  
and not purely *rational*; since by  
the Frame and Constitution of his  
Nature He is capable of both *Happiness*  
and *Misery*, it follows that He must have  
Passions and Affections, Desires and A-  
versions, Hopes and Fears, which there-  
fore, properly speaking, are not *implant-*  
*ed* in his Nature, but necessarily result  
from



SERM. from it, as He is a *sensible* Being; and

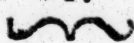
VI. *these Passions or Affections, are, in themselves,* by no means sinful, but very useful and commendable, when directed to their true Ends or Objects. The Passions rightly exercised, or applied, are of the greatest Use and Advantage to the promoting the Practice of every thing that is fit and reasonable; so that, indeed, those Philosophers of old, who thought to honour human Nature, and to advance the Practice of moral Virtue, by divesting Men of their Passions, did thereby but deprive Human Nature of the most powerful Aids and Supports of Virtue. — The principal Passions are, *Hope*, and *Fear*, of which the latter is certainly the stronger Affection of the Mind; and this is a Fact, for the Truth of which, we need only appeal to any Man's Heart. — Men often sit down easy and contented enough, without seeking after, or endeavouring to obtain the *Good* or *Happiness* they have a Prospect of; but they are never alike easy and satisfied, under the Apprehensions of *Evil*. True it is, that equal Degrees of Happiness and Misery,

fery, are, in the Judgment of right Reason, equally to be desired and avoided ; but still, the Apprehension of *Misery* acts more powerfully, and makes a deeper Impression upon the Mind, than the Hope or Desire of an equal Degree of Happiness would do ; the Reason of which is, that a Person may be happy in one Case, not so in the other. He may be happy in being *contented* with what He already enjoys, without looking farther for any Accession to His Felicity ; but there can be no Happiness where the Mind is discomposed, and disquieted with the Fear of Misery. Let FAVOUR, says the Prophet, *be shown to the Wicked, yet will He not learn Righteousness* : But when God's Judgments are abroad in the Earth, the Inhabitants of the World will learn Righteousness. Accordingly, in Religion, the Hope of God's Favour, and its consequent Blessing and Happiness, sometimes, alas ! too often, fails of moving Men to the Practice of their Duty, but seldom, scarce ever, does that Man offend in any great and notorious Instance of Transgression, who has *the Fear of God before His Eyes* ; whose

SERM.  
VI.

Mind

S E R M. Mind is alarmed with a clear and just

VI.  Apprehension of the Terrors of an Almighty Judge — The Love of the Lord

and His *Goodness* operates far less forcibly upon depraved and ungenerous Minds (and all, more or less, are such) than the Fear of Him and His *Vengeance*.

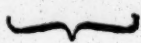
Highly necessary therefore, both in a moral and a religious View, is that strong Admonition of the *Psalmist*, *Let all the Earth FEAR the Lord, stand in Awe of*

Pf. xxxiii. *Him all Ye that dwell in the World!* The

8.

common Acceptation of the Word *Fear*, is *Apprehension of Evil*; and the Use of this Affection, is, to excite and engage us to guard and secure us ourselves against it. But the Fear of God does not always signify the Fear of *Evil* from Him, the Dread of his Power, that it will be employed to make us miserable, when we deserve Punishment, the only Case in which we can fear Him in this Sense. It generally means that *Filial Awe*, that *Dutiful Reverence*, which we owe to the great Lord and Parent of Mankind. And this, it must be confessed, is far the more noble and generous Principle. — In this mild Sense of Fear, all good Men  
fear



fear God continually, and the better S E R M.  
They are, the more will they fear Him, V I.  
as the more manly Motives (these *Cords*   
*of a Man*, as the Scripture expresses it)  
such as *Love, Gratitude, Filial Affec-*  
*tion*, and the like, will operate propor-  
tionably with greater Efficacy, and have  
a more prevailing Influence upon the  
more *rational* and *ingenuous* Mind. This  
is the Praise-worthy, True, and Ho-  
nourable Fear of God; and has a re-  
commendatory Worth and Excellency  
in it which is not to be found in the Fear  
of those who fear only thro' Dread of  
Punishment. This Fear has such a  
*Choice*, such an *Inclination* and *Willing-*  
*ness* to obey accompanying it, as makes  
our Obedience to God truly acceptable,  
and well-pleasing, as a sweet-smelling  
Savour; and, in comparison with This,  
That Obedience, which is entirely the  
Effect of a Dread of Punishment, has  
little Merit in it — *Some* it has; for, in  
like manner, as a good Action, or Act  
of Obedience, done entirely thro' *Hope*  
of *Reward* at God's Hand, has, *this* to  
recommend it, that it implies Trust in  
His Goodness, and Faith in His Pro-  
mise;

S E R M. mise; so, on the other hand, an evil

VI. Action, or Act of Disobedience includes  
 ~~~~~ in it a Belief of the Truth of His Threat-  
 ning, and Faith in the Justice, Holi-
 ness, and moral Perfections of His Na-
 ture.— There is a *servile Fear*, into
 which the Sense of Almighty Power
 and Sovereignty is apt to degenerate —
 There is a *superstitious Fear*, owing to
 false and unworthy Conceptions of the
 divine Majesty, blinding and enslaving
 Men's Understandings with dismal Ima-
 ginations of arbitrary *irresistible Power*.
 — There is a Fear which is mere *Timour-
 ousness of Temper*, when a good Person
 is as little able to give a Reason of the
Fear, as a wicked One is of the *Hope
 that is in Him*. And lastly, there is a
Religious Fear, which, when rightly ex-
 plained, is the *Foundation* of all true Re-
 ligion: The Fear which arises from the
 just Sense of all the divine Attributes and
 Perfections of God, as He is the Moral
 Governor of the World: The *Awe*, or
Reverence that springs from the Conside-
 ration of His *Wisdom, Justice, Power,
 Goodness*. — The Reflection on His
Wisdom,

Wisdom, Justice, Power, Goodness. — SERM.

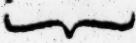
The Reflection on His *Wisdom*, cannot VI.

but fill our Minds with the greatest Admiration of Him.—When we consider His Power and Justice, and ourselves as Sinners, the Objects of His righteous Displeasure, we cannot but be *afraid* of Him, with the Dread of Vengeance — The Sense of His Goodness cannot but possess our Minds and Souls, with the most ardent LOVE of Him. Now that Affection of Mind, which is the Result of the Contemplation of all these Attributes, is the true *reverential Awe* or *Fear* of God.

The *Fear of the Lord*, says the wise Man, is the *Beginning of Wisdom*. Now, the Word *Wisdom*, in the Language of holy Scripture, signifies the Practice of Religion and Virtue. And, indeed, if it be *wise* to prefer the *eternal Joys of Heaven*, to a few *transitory worldly Delights* and *Vanities* — If it be wise to place our *Trust* and Confidence in an *Almighty Friend* and *Benefactor*, rather than in the *uncertain Favour* and *Friendship* of

P

mortal

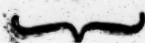
S E R M. *mortal Man*, whose Breath is in his Nostrils, and who is altogether *Vanity*.—In
 VI.  a word, if *Eternity* be longer than *Time*, and the never-failing Pleasures that are at God's Right-hand, be more desirable than the few insipid Enjoyments of Sin, that are but for a Season; then, undoubtedly, the Practice of Religion and Virtue is Man's true Wisdom: Now the Foundation and Beginning, the Root and Principle, the Heart and Life of *this Wisdom* is the *Fear of God*.

And how desirable a Thing is it, that all the Earth would *thus fear the Lord*; that the whole World would *thus stand in Awe* of Him: How glorious a Thing were it, if the only Fear of God necessary to lead and induce Men to the Performance of their Duty, were *that* which is the genuine Offspring of the *Honour* of God, as their *Parent*, the *Love* of Him as their *Friend*, and their *Gratitude* towards Him as their *Benefactor*. An *awful Regard* to the great Being, arising from a due Apprehension and Esteem of the glorious and amiable Perfections of His excellent Nature; such as, if al-
 ways

ways attended to, could not fail of producing in us an unfeigned Inclination to serve and obey, and a settled Unwillingness ever to disobey or offend Him——This Fear and Reverence, were but Mens Minds rightly prepared with it, would make 'em in all the several Instances of Duty, the faithful *Servants* of their Heavenly *Master*. Thus Honouring their *Father* who is in Heaven, They would truly become the *Sons of God*.

But then, such is the Depravity and Corruption of human Nature, that Few will be governed by this more *amiable* Principle. Alas! we see innumerable Instances of the Insufficiency of the Fear, of Temporal and Eternal Punishments ; both of the Killing the Body, and of the casting Body and Soul into Hell Fire; even the Fear of these dreadful Things, does not, in Fact, reclaim Sinners, much less is it to be expected that they would be kept in the steady Practice of their Duty by that Fear which has Effect only upon good Minds, the Result of Love and Gratitude.

SERM. titude. Can it be at all reasonably expect-

VI.  ed, that such graceless, ungrateful, and hardened Sinners will fear God for *his* Sake, when they will neither fear nor regard Him for their *own*? To such therefore, we must represent the Deity to be, what to *them* He really is, that is, a *consuming Fire*; for *therefore* it is that they offend, *Because They have not the Fear of God before their Eyes.*

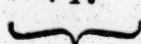
A Son Honoureth His Father, and a Servant His Master (says God by his Prophet Malachi) *If then I be a Father, where is mine Honour? If I be a Master, where is my Fear? saith the Lord of Hosts.* — Among the many Names, or Titles applied to God in holy Scripture, we frequently meet with Those of *Father* and *Master* — God is said to be Our *Father*, principally, as He is the Cause of our Existence; as from Him, we receive Life and all Things necessary to our Happiness, here, and hereafter. And he is justly stiled our *Master*, as having supreme Power and absolute Authority over us: His Service is the grand Business and Employment of our Being. Now,
the

the Consideration of our being both the S E R M.
Sons, and the *Servants* of God, ought VI.
constantly to remind us of the respec-
tive Obligations of those Characters. If
He be *our Father*; if, from Him, we
have derived all our Powers and Facul-
ties, then is it reasonable that we should
employ all those Powers and Faculties in
His Service, and to His Glory — If He
be our supreme Master, then has he the
strictest Right possible, to our uniform
Obedience, and to reward or punish us,
as we obey or disobey Him. And this
Notion of our being both the *Sons* and
the *Servants* of God, infers all that Re-
verence, all that Obedience, which the
Scripture intends and signifies by the *Fear*
of the Lord.

There is then no Manner of *Inconsis-*
tency or *Disagreement*, between the *Fear*
and the *Love* of God. They are per-
fectly united in that proper *Awe* and *Ve-*
neration, that flows from the Reflection
that we continually live and act in the
Presence of a most holy and righteous
Judge and Governor of the World: A
King, who governs all Things with the

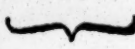
S E R M. most exact Wisdom and Justice; and, as

VI.


 This Love, and This Fear are thus *united*, the Effects of 'em are likewise united, and concenter in this one Thing, the *keeping His Commandments*. And this rational Service, which is the *most perfect Freedom*, without a *servile Dread* on one hand, or *Enthusiastic Zeal* on the other, is the true *Test or Evidence* of the afore-described proper *Awe or Reverence*, the Foundation of Religion. *If any Man love* (that is, both *Love and Fear*) *me*, *He will keep my Commandments*. *Fear*, I say, is contained in the *Love* of our Saviour, even the truest and strongest Fear to a well-disposed Mind, a sincere Disciple, the Fear of disobeying, or offending Him. The several *Contradictions* to this Reverence of God, are, in general, —All those Thoughts, Words, or Actions which are *forbidden* by the Precepts of our holy Religion; Sins of *Commission* and *Omission*; the former of which are *immediately and directly*, and therefore the more highly offensive, the latter *indirectly* and remotely *Acts of Irreverence*.

And

And the *Degrees* of this *Reverence*, are S E R M.
the highest that we can attain. We must V I.

endeavour to love the Lord our God 

*with all our Heart, and with all our
Soul, with all our Mind, and with all our
Strength; for this is the first and great
Commandment. And our Fear of Him,
must be nothing less than what Christ
has taught and commanded in these
Words, Be not afraid of them that kill
the Body, and after that have no more
that they can do; but I will forewarn you
when ye shall fear; Fear HIM, who after
He has killed, hath Power to cast into
Hell; yea, I say unto you, FEAR HIM.*

As the Divine Bounty and Goodness to
us, deserve the Returns of the most af-
fectionate *Love*, so does God's Power
and Greatness demand the utmost *Fear*.

— And there is no Attribute of the
Deity but what affords an Argument for
this Reverence.—If we are mindful that
God is *present every where*, that He is
*about our Bed, and about our Path, and
spies out all our Ways*; that He is inti-
mate to the inmost Thoughts of our
Hearts, as we All confess when we

S E R M. pray, that He would “ cleanse ’em by

VI. “ the Inspiration of His Holy Spirit ;” after having acknowledged, that “ to Him all Hearts are open, all Desires known, and that from Him no Secrets are hid,” How can we but stand in *perpetual Awe* of Him ?——If we consider that He is infinitely *just*, and that *He has appointed a Day in which He will judge the World in Righteousness*, we must fear, and expect with awful Concern, what will be our Doom when we stand before the righteous Tribunal. If we reflect on the *Holiness* and *Purity* of His Nature; we must fear to commit any Sin, which unavoidably exposes us to His Wrath and Vengeance.— But the Attribute, which properly and immediately excites our *Fear*, is His *Power*. His Will nothing can resist, because on that Will the very Being of all Things does absolutely and necessarily depend. All *Nature* is at His Command, and all Things are ready to fulfill His Threatnings upon Sinners. All the Elements are ready to execute their Resentment against the Affronts offered to the Lord of all——The *Earth*, senseless

less and inactive as it seems to be, is ready to open its Jaws, and swallow down *Corah, Datban, and Abiram*, in its devouring Mouth. The *Air* is ready to scatter abroad its pestilential Vapours, as it did among the *Israelites*, when they murmured against *Moses*, and to poison the vital Breath. — The *Fire* is ready to pour forth Destruction upon *Sodom* and *Gomorrab*, and to consume them into Monuments of eternal Vengeance — The *Waters* are ready to overwhelm Sinners, as they did the *Egyptians*, when they swelled themselves into Mountainous Billows, *Proud* as it were to be employed in the Service of that Master, to whose Almighty Word All Things in Heaven and in Earth do bow and obey : So that the Sinner cannot offend, or affront His God, without at the same Time, enraging the whole Creation against Himself — It is, I think, somewhere observed by *Tertullian*, that, “ as soon as God had finished the Creation, He assumed the dreadful Title of the *Lord of Hosts* ;” and the same dreadful Title is repeated more than two hundred Times in

VI.

SERM. in Holy Scripture, to awaken and alarm

VI.

Sinners into a Sense of His Power and Majesty, that they may be *amazed* at His *Greatness*, that they may be *affrighted at his Power*, that they may be *astonished at His Majesty*, that they may *tremble at His Justice*. A Power that can inflict open Punishment and Misery, beyond all that They can fear or frame any Notion or Conception of, and that throughout endless Ages.— *Consider this, ye that forget God.— Stand in Awe, and sin not!* May the Fear of God, in every Sense of it, have such Effect and Influence upon our Lives and Actions, as to produce in us sincere Repentance, and universal Obedience to His Laws and Commandments! He has Power to reward us infinitely, if we obey Him, and to punish us infinitely if we obey Him not; He has promised the one, He has threatened the other, and He is immutably holy, and just, true and faithful in all His Declarations. *He is not a Man, that he should lie, nor the Son of Man, that he should repent.*

Let the Fear of the Lord and the Dread of His Vengeance be effectual, to
turn

turn Sinners from the Iniquity of their S E R M.
Ways, and to save their Souls from V I.
Death; that They may find Mercy and
Compassion with their Heavenly Father;
that being lost and dead in Sins, and tref-
passes, they may be alive again unto
Righteousness, and be found acceptable
in His Sight: And let the more noble
Principle, even the *filial Awe* and *re-
verential Fear* of the great Parent of Man-
kind, to govern those dutiful Children,
who, comparatively speaking, *need no
Repentance*, that, in the last Day, when
He shall appear in tremendous Glory
and Majesty, They may stand before the
dreadful Tribunal, not with the *Fear*
and *Horror* of hopeless Sinners, but with
the *humble Confidence* and *Assurance* of
dutiful Sons—The Consciousness of hav-
ing given Him, the due Tribute of Fear
now, in the time of this mortal Life,
will then assure their Hearts, and make
them rejoice before Him with *Reve-
rence* — That *filial Awe* and *Reve-
rence* which has preserved them ever
faithful, ever dutiful, so that in any great
and notorious Instance, they have never
trans-

S E R M. transgressed their Heavenly Father's

VI. Commandments, shall then entitle them

~~~~~  
to the peculiar Blessing of God, they shall be received and embraced, with that most happy Welcome, *Son! Thou art ever with me!*— An Eternal Inheritance of Glory and Happiness is Thine! — But the *Penitent* Prodigal, the once undutiful and *irreverent* Offender, whom *Fear* reformed, and brought home to the Flock of the Faithful, shall then be also accepted, tho' His Lot may be different from theirs, in that House where there are *many Mansions*. And in *Both*, those who have, and those who have not stood in need of *Repentance*, shall the *Love* of God be then made *perfect* — *Perfect Love* shall then for ever cast out all *Fear* and *Apprehension of Evil*, and God and *Love* shall be *all in all*.


I come, now, to the second Division of my Text, *Honour the King*. — The next Duty to that of *Fearing* God, is the Duty of *Honouring* His Vicegerent on Earth, The *King*. Duties connected in the *Reasons of Things*, in the express Words of holy Scripture, and, in a more especial

especial Manner, joined together in our s E R M.  
Thoughts by the present *Holy Day*, VI.  
which is likewise the joyful *Anniversary*  
on which we commemorate the placing  
the Crown on the Head of the Great  
and Glorious Prince who now reigns  
over us. — Consider we therefore the *Honour*  
due to His sacred Majesty, as God's  
*Vicegerent*, and learn that, as we ought  
to *fear God*, so ought we also to *Honour*  
the *King*. In what Sense, Princes are  
said to be God's *Vicegerents*, has been  
much disputed, and the Assertion has  
sometimes been explained in so extrava-  
gant a manner, as by natural Tendency  
and Consequence, to frustrate that very  
End for the Sake of which Kings are  
appointed. *Authority* has been set up to  
the Subversion of *Liberty*, to preserve  
and maintain which, against the Out-  
rages of Licentiousness, is the End of  
Authority; and that royal Prerogative,  
which is then only just, when 'tis bound-  
ed by Law, has been allowed by some  
Casuists, to supersede and bear down pub-  
lic Justice. But, a Sense there is, in  
which, undeniably, every *good Prince*  
is



SERM. is God's *Vicegerent*; and that is, not only  
 VI. by a *Delegation of Power*, but by Re-  
 sembling God in the *right Application* of  
 that Power and Authority wherewith He  
 is invested. By expressing the *Divine*  
*Image*, or Likeness, by governing in His  
 Sphere, *well and wisely*, and for the *Good*  
*of the Governed*; as God Himself, the  
 King of all, does in His universal King-  
 dom or Empire, for the Good and Hap-  
 piness of All. — And, here, surely,  
 whether we have Respect to the Secu-  
 rity of our Lives and Properties — The  
 Preservation of our Civil Rights, and Re-  
 ligious Liberty — the Advantages and  
 Comforts of human Society — or any  
 other Blessings, in which a wise and excel-  
 lent Government can be supposed to make  
 a People happy — We of this Nation, to-  
 gether with all those who live under the  
 same Dominion that we do, must confess  
 with Gratitude, and acknowledge with  
 Thankfulness, that *He*, to whom we  
 owe and have sworn Allegiance, as our  
 true and rightful Sovereign does as emi-  
 nently adorn the Crown He wears by the  
 sacred Character, I have been describing,  
 of God's *Vicegerent*, as ever Prince did,  
 for

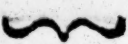
for His Throne is established in Righte- SERM.  
ousness. VI.

A Prince! who wears the Crown of   
His illustrious Ancestors, not only with  
the Suffrage and Consent, but with the  
universal Applause and Acclamation of  
His willing Subjects. Subjects willing to  
be in such Subjection, as They know and  
feel the Happiness of being governed by  
the Tenderness and Love of a common  
Friend, and the Affection and Indul-  
gence of a common Parent. — A Prince  
who aims at the Promotion of His own  
Glory in the Promotion of *Their* Good,  
and in That only; has no Interest at  
Heart but *Their* Interest; and who knows  
no Difference between the Pursuit of  
one Measure and another, in the Admi-  
nistration of Justice; but as one Mea-  
sure more than another may terminate in  
*their* Good and Benefit — In a word,  
who in every Capacity, has always stea-  
dily pursued the same View of Happiness  
to His Country, whether we consider  
His Wisdom in the Cabinet, or His  
Bravery in the Field. Such royal Vir-  
tues, and paternal Endearments as These,  
call

S E R M. call for and claim our sincerest Tribute  
 VI. of Duty and Gratitude — *Render we*  
*therefore unto all their Dues — Fear to*  
*whom Fear — Honour to whom Honour —*  
*Let us Fear God, and let us Honour the*  
*King.*

The *Fear* of God, was, in the foregoing Discourse, explained and defined to be not a *servile Dread* of the *Power* of an Almighty Tyrant, but a true *filial reverential Fear* of the *all-perfect Father* of all reasonable Beings. Infinite in *Love* and *Goodness*, as well as in *Power*. According to this Notion, *Fear* and *Honour* are but different Names of one and the same Thing. *Honour*, in general, is the inward *Sense*, or outward *Acknowledgment*, of the *Perfection*, *Excellency* of a Person; that *Sense* expressed by suitable outward Acts of *Homage* or *Reverence*; and is always due in Proportion to the Degrees of Excellence or Perfection. To the supreme Being, who is all-infinite in Perfection: To *Him*, *Supreme Honour* is due, which is *Worship*. — Now, the *Fear* of God is the *Honour* and *Worship* of Him as the *King*,  
 Lord



Lord and Governour of all Things, and S E R M.  
 the Fear of Those who are vested with VI.  
 His Authority, for the Maintenance of   
 true Religion and Virtue in the World,  
 is the *Honour* due to them in their re-  
 spective Characters. Thus, it is said,  
*The People feared the Lord and His Ser-*  
*vant Moses*—'Tis the same, in Sense, as  
 if the Expression had been, *The People*  
*Honoured the Lord and Moses.* The  
 Notion of *Fear* or *Honour*, applied to  
 God, and to His *Servant* exercising  
 His Authority, is still the *same*, tho'  
 there be indeed an infinite Difference in  
 the Degrees of it; and upon this Ac-  
 count it is, that *Magistrates* are styled  
*Gods* in Holy Scripture: They are *God-*  
*like*, having real *Dominion* and *Autho-*  
*rity*.

Our Obligation to *Honour the King*,  
 arises from the *Relation* He bears to us,  
 and we to Him (as is the Case of all  
 other *moral Duties*) confirmed and en-  
 forced by several Precepts of Holy Scrip-  
 ture.—There is *no Power but of God, the*  
*Powers that be are ordained of God.*  
*He that resisteth the Power resisteth the Or-*  

Q
*dinance*

S E R M. *dinance of God.* The Meaning of this famous

VI. Passage, has, 'tis well known, been the Subject of much Controversy. Some, from these Words, have inferred the *Necessity of absolute Subjection*, and unlimited Obedience to the Higher Powers, the Powers that *be*, *whatever* they be, whether *lawful* or *unlawful*; whether acting *for* or *against* the End of Government, the public Good. Now, it must be confessed that there is a very great Difficulty, in supposing the Tyrant who acts arbitrarily and wickedly, to be the Vicegerent of *Him* who governs the World with unerring Wisdom and Righteousness; or, in conceiving a *Commission* from God, the *Author of all Good*, empowering Those who are entrusted with it, to become the *Authors of all Manner of Evil*, without the *Permission*, or rather with a divine *Prohibition* of all human Means of Remedy; or, in imagining how God can delegate or communicate that Power to another, which He has not in *Himself*! that is, a Power of doing *Evil*; and consequently, how, since *all Power is of God*, since All Power  
tha

that we are bound to submit to *as of God*, SERM.  
can be no other than *lawful* Power, or VI.  
the Power of doing *Good*, we can be un-  
der any Obligation *not to resist* that Power  
which does *Evil*. — On the other hand,  
it must be admitted, that there is great  
Colour of Reason, in alledging, that,  
however strongly particular Cases of In-  
convenience may plead for Exception to  
a general Rule or Law; yet, considering  
the contrary Inconveniencies of admitting  
the *Principle of Resistance*, which may  
perhaps be found to equiponderate, or  
even outweigh those of absolute unex-  
ceptioned Subjection and Obedience —  
the great Obstinacy and Perverseness of  
Mankind, their Impatience of Restraint  
and Government, their Passions and Pre-  
judices, ever apt to be irritated and in-  
flamed by Fears and Jealousies; and  
withal, that Proneness to Disobedience,  
the Effect probably of the Original Cor-  
ruption, the Degeneracy of our first Pa-  
rents, which is so observable in human  
Nature: All these Things considered, it  
might appear wise in the Sight of Pro-  
vidence, to enact that strict Law of O-  
bedience



SERMON. dience without Reserve, which some

VI. take to be the true Intent and Doctrine

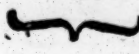
of St. Paul, in the Beginning of the *thirteenth* Chapter of His Epistle to the *Romans*. Now, on which Side soever of this disputed Question, the Truth be conceived to lie, yet unavoidably, if these Words of the Apostle contain the Doctrine of Obedience to *good* Princes, and to such only, we can apply them with the strictest Propriety to inforce the Practice of our Duty to *Him*, who, by a wise and equitable Administration of Justice, is the *Minister of God to us for Good*. This, all agree, is a solid Ground and Reason of steady Allegiance. And, if *more* than this can be justly inferred from St. Paul's Words, even the Doctrine of *Passive Obedience* and *Non-resistance* to wicked and *tyrannical* Governors, with how much stronger Force may they be applied to bind upon our Consciences, the Obligations of Duty and Loyalty to that Good King, who now governs us, not with the Terror of Rods and Axes, but with the utmost Mildness and Lenity? who, instead of

violating

violating the Rights, and suppressing the S E R M.  
 Liberties of his Subjects, protects and VI.  
 secures us in the glorious Freedom of  
 all Those Rights and Liberties, Civil  
 and Religious, which we own as Chri-  
 stians, which we claim as free-born Men,  
 and which, as *Britons*, it is our peculiar  
 Happiness to enjoy.

This *Holy Day*, set apart for religious  
 Exercises; the Holy Place in which we  
 are assembled, and the Thanksgivings  
 we have been offering to Almighty God  
 for placing the Crown on the Head of  
 our Sovereign, naturally direct our At-  
 tention to the sacred Character, in a re-  
 ligious View, as His Majesty, is by Of-  
 fice and Title, the *Defender of the Faith*,  
 the Guardian of our most holy Religion.

—This Title *Defender of the Faith*, was,  
 at first, given to a Prince of these Realms,  
 for defending, in a certain Treatise, what  
 the *Pope*, calls *The Faith*, but what any  
*Apostle*, even *St. Peter Himself*, would  
 have condemned as *Heresy*. On the con-  
 trary, His present Majesty wears that  
 most honourable Title, as all his Protec-  
 tant Ancestors have done, for defending

SERM. what indeed, the *Pope* stiles *Heresy*; but  
 VI.  what we *Protestants*, who worship the  
*God of our Fathers after the Way which*  
*He calls HERESY*, esteem the *True Faith*.  
 Now, to decide this Matter, let us ap-  
 peal to an *infallible Judge*? Will they  
 appeal to the *Apostles*? To the *Apostles*,  
 let us go. — But *They* have *already* de-  
 clared, if their Writings may speak for 'em,  
 that *our Faith* is the *True Faith*, being  
 the *same*, which *They* themselves *once*  
 [once for all] *delivered to the Saints*.

By the *Protestant Government*, our  
 Religion is defended against its great E-  
 nemy, *Persecution*; that diabolical En-  
 gine employed against all Religious Truth  
 and Sincerity, that Devastation of all im-  
 partial Reason and sober Enquiry, with-  
 out which there can be no True Reli-  
 gion.—*Persecution* is not only altogether  
 without Warrant of Divine Authority,  
 not only prohibited by it, not only con-  
 trary to the Spirit of Christianity, does  
 not only not save Mens Lives, but destroys  
 Them; But is, moreover, most absurd-  
 ly destructive of the very End and Effect  
 which, if we may *believe* its Advocates,



'tis intended to produce.—'Tis, it seems, S E R M. VI.  
 to *make* Men virtuous, 'tis to *compel* them  
 to be Religious. But 'tis hard to con-  
 ceive how any *human Power* should do  
*That*, which, in the Nature of the  
 Thing, *Almighty Power* itself cannot do.  
 Religion and Virtue must be Things of  
*free Choice*. A Man must *will* them, but  
 to *force* him to *will freely*, is a manifest  
 Contradiction, and therefore to attempt  
 to *force* Him to be virtuous, or to *com-  
 pel* Him to be Religious, is to endeavour  
 to *make* it impossible that He should have  
 either Religion or Virtue at all.

St. *John*, when He saw this strange  
 Religious Tyranny of Persecution, this  
 Power of *Compulsion* in Religion, repre-  
 sented to Him in prophetic Vision, under  
 the Appearance of a *Woman of Fornica-  
 tions*, i. e. an idolatrous Church, *won-  
 dered with great Admiration*. How  
 much more then must every reasonable  
 Christian needs wonder, now the *Pro-  
 phesy* is *accomplished*, and we behold the  
 Thing in *Fact* and Reality! — To see A  
*Charity* (for *such*, *Persecution* is, accord-  
 ing to the Promoters of it) in the Chri-

S E R M. ftian Word, destroying the very *End* of

VI. *the Commandment* which is Charity, in  
 the most barbarous *Cruelties* — The  
 Laws of God violated, and *Morality*  
 trodden under Foot for the Propagation  
 of *Religion*; and the *everlasting Gospel*  
 of *Peace* on Earth, and Good-will to-  
 wards *Men*, universal *Love*, and the  
 greatest moral Improvements possible of  
 Human Nature, so misunderstood and  
 perverted, as to divest *Christians* even of  
*Humanity* itself. — Prodigies these! at  
 which every one, whose Understanding  
 is not blinded with the thick Darkness  
 of *Romish* Superstition and Bigotry, must  
 needs wonder with great *Admiration*.

Happy we! to be defended against all  
 these Enemies, by the Protection of the  
 best Government in the World. Happy,  
 to be able to sit down every Man under  
 His Vine, and His Fig-tree, free from all  
 the Evils of *Popery* and *Slavery*, and to  
 be in full Possession and Enjoyment of  
 every opposite Blessing! *Happy, are the*  
*People who are in such a Case, yea, Blessed*  
*are the People who have thus the Lord for*  
*their God!* May we never be so infa-  
 tuated,

uated, with a Spirit of Enmity to our S E R M.  
own Happiness, as to permit any Thought, V.I.  
any disloyal Sentiment, to enter our  
Minds, which tends to despoil us of it?

—With the greatest Reason, we hope  
better Things, that we shall never be want-  
ing in our Duty and Allegiance, but, in  
nothing terrified by our Adversaries, stand  
fast in that Liberty, wherewith we are  
made *thus free*.— It is with the greatest  
Pleasure that we reflect on the Zeal, the  
Unanimity, the Resolution and Bravery,  
in which we were united in suppressing  
the late Rebellious Insurrections at home,  
which gave Occasion to an universal De-  
monstration of our Love and Affection  
to His present Majesty, and Zeal for His  
Government. We, then, had great  
Cause to Think *our Religion and Our  
Church in Danger*, as well as our Lives  
and Properties; and to the Honour of the  
Clergy of the Church of *England*, be it  
remembered, that when we were justly  
apprehensive of the Advances of Popery,  
in the Advances of a Popish rebellious  
Party towards us, They stood boldly in  
the Breach, and once more baffled Po-  
pery,



S E R M. pery, both from the Prefs and from the  
 VI. Pulpit, as their Forefathers, Men of the  
 } greatest Renown for Learning and Abi-  
 lities, had often done, as appears from  
 their immortal Labours. And to our  
 great Comfort, His Majesty, by His  
 many royal Affurances has declared His  
 Resolution to support and maintain our  
 religious Establishment, the Church, in  
 its present Form without Alteration; and  
 if any farther Assurance could be re-  
 quired, 'twould be made unnecessary by  
 the Reflection that the very same Reasons  
 of Government, concur in engaging His  
 Affection to the *Protestant* Cause, which  
 made Him a King, which placed the  
 Crown on the sacred Head of His illust-  
 rious Ancestor of Glorious and Immor-  
 tal Memory, who delivered and saved  
 this Church and Nation from Popery  
 and arbitrary Power; so that He as-  
 cended the Throne, with an *Hereditary*  
*Affection* to the *Protestant Cause*, and  
 was initiated into the Arts of Govern-  
 ment, with an *Hereditary Aversion* to  
*Rome*.

Honour

Honour we therefore this *Father of* SERM.  
*our Country*, with a sincere and affec- VI.  
tionate Obedience, with a true filial Awe

and Reverence. A Prince who sits on the *British* Throne, to the Safety and Happiness of His Subjects, to the Terror of His Enemies, and to the Admiration of the Nations around us. Whose Glory it is to sit there, not only by His indubitable Right to the Crown of these Realms, but in Right of that Empire, which His Princely Care and Concern for the Good of His People has rooted and established in the Hearts and Affections of His loyal and loving Subjects.— May God's Providence ever watch over Him ! ever be His Defender and Keeper ! In Time of Peace, blessing Him with the choicest Blessings of Peace, Plenty, and Prosperity ; and in War, protecting and giving Him the " Victory " over all His and our Enemies."

And whensoever (late may that Day be ! ) it shall please the Great Disposer of all Events to remove this faithful Steward from among us, to receive  
His





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THE  
Nature, Reasonableness, and Advantage  
OF  
HUMILITY.

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*The Nature, Reasonableness, and Advantage of Humility.*

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A

## S E R M O N

Preach'd at

DITTON upon THAMES  
IN SURREY.

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L U K E xviii. 14.

*Every one that Exalteth Himself shall be Abased, and He that Humbleth Himself shall be Exalted.*

**H**umility, 'tis agreed, is an essential Virtue of the Christian Religion. A Virtue to which we are obliged by the Reasonableness of the Thing itself; and, moreover, by the express Precepts of holy Scripture, enforced by the Examples of our blessed Saviour, and his Disciples and Follow-

R

ers



SERM. ers.—Humility is not barely a *Virtue*, as

VII. *an internal Habit, Qualification, or Disposition of Mind*; but it is a *Duty*: 'Tis what concerns all Men to practise, and observe in their *outward Behaviour* or Conduct; and yet there is perhaps no Duty which it is more difficult to practise; or, indeed, to state rightly, and explain particularly, than this of *Humility*. The different Situations of Persons in human Life, their several Circumstances and Relations to each other, are so manifold and various, that amidst the great and almost endless Diversity, general Rules become of little Use thro' the Variety and Uncertainty of their particular Applications. Hence it is, that we are frequently at a Loss to determine in particular Instances, what is *True Humility*, and what is *not*—Some place Humility in *the appearing* to have a *slender and mean Opinion of our own Worth or Merit*; but then, This appearing, if it be *appearing only*, is not *Humility*, but *Hypocrisy*—Others define Humility to be, *the really having a less Opinion of our Endowments or Excellencies*, natural, or acquired

quired *Qualifications*, than what in strict Truth we might have. The estimating them at a less Rate, a lower Price, than the real Worth of 'em: But, whether this be an Error in the *right* Extreme, or not; an *Error* it plainly is, being not *true Humility*, but *false Judgment*. The Generality, if I mistake not, suppose Humility to consist in *the lessening the Value of whatever is excellent and commendable in ourselves*: In the endeavouring to persuade ourselves, or others, contrary to Knowledge, that there is *less Merit* in the *Good*, and *more Demerit* in the *Evil* we do, than there really and truly is: But still, This, whatever may be the supposed Use or Advantage of it, is yet no other than endeavouring to deceive and impose upon our own, or other Men's Judgments, by *a false Representation of Things*.

*True Humility*, may, I think, be best explained by its Opposition to *Pride*, or *High-mindedness*: As a *Virtue*, it is a *just Sense*, or *right Judgment* concerning *our Station*, or *Condition*, *Qualifications*, or *Endowments*, *moral and intellectual*,

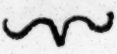
SERM. and also our *Situation with respect to our*

VII. *Fellow-Creatures*; and, as a *Duty*, it is a

*Behaviour conformable to such Sense or Judgment. 'Tis the judging ourselves to be really what we are, neither thinking too highly, nor too lowly, and the deporting ourselves accordingly, without Abjection of Mind, Servility of Temper, or Meanness of Behaviour, on one hand; without a groundless Self-esteem and Haughtiness of Demeanour on the other—Pride is an Extreme, and the opposite Extreme, between which, and Pride, Humility is the just Medium; That is so rarely met with, that we have scarce a Name for it; and, tho' there is a Virtue frequently recommended to us, called Humility; that is, the having a right Sense in the not thinking too highly of ourselves in the Extreme of Pride; yet we are seldom admonished to have a due Sense of our own Worth or Excellency, not to think too meanly of ourselves, which is the opposite Extreme.—No: That, indeed, is a Fault which there is but too little Reason to caution Men to avoid; accordingly we may observe, that there is*

no



no Name which properly expresses the SERM.  
Virtue of *not thinking too meanly*, or the VII.  
*Vice* of *Base-mindedness* (shall I call it?)   
as the Word *Humility* expresses the Virtue  
of not thinking *too highly*, and *Pride* the  
*Vice* of so doing — But there may be,  
and sometimes is, such an Extreme oppo-  
site to *Pride*; and that Extreme will be  
attended with many ill Effects and Con-  
sequences. It tends to lead a Man to  
Inactivity, and the neglecting to behave  
himself suitably to his Station and Cha-  
racter. It may make Him regardless of  
His Duty, unthankful to Providence for  
those Talents wherewith He is entrusted,  
and unmindful and ungrateful for the  
Benefits and Blessings conferred upon  
Him. It may cause Him to be too dif-  
fident of His Powers and Abilities; and  
by enervating the Springs of that laudable  
Ambition which Nature has implanted  
in us, that we may exert our Faculties,  
and endeavour to excell; may deject Him  
into Sloth and Indifference. Accord-  
ingly, the Philosophers of old used fre-  
quently to impress upon the Minds of  
their Disciples, a just and lively Sense of

S E R M<sup>t</sup> the *Dignity of human Nature*, and the  
VII. Obligation of *Self-reverence*, in order  
~~~~~ that they might thereby be moved and  
excited to act up to the *Dignity* of the
Character of Man, and be dissuaded and
deterred from ever doing any thing un-
becoming or unworthy of it. — It has
often been said, that the Antient Mora-
lists considered *Humility* as a *Vice*, but
this is a *vulgar Error* : *What* they treat-
ed as a *Vice*, they opposed to *Virtue*, such
as *Magnanimity*, *Fortitude*, a *brave and*
generous Disposition of Mind, and the
like ; but *Humility* never was, nor can be
opposed to any *Virtue*, but to a *Vice*.
True Humility (if indeed they were ac-
quainted with it) they never considered
as a *Vice*, nor *Pride* as a *Virtue*. — And,
undoubtedly, to entertain proper Senti-
ments of the Worth and Excellency of
any Qualification or Character, is high-
ly fit and expedient, as it prompts us to
Virtue, and is productive of Improve-
ments to the Advantage and Benefit of
ourselves or others. Thus, when St.
Paul magnified His *Office of Apostleship*,
He thereby made his Labour in the
Work

Work of the Ministry more useful and profitable; his Preaching of greater Weight, Authority, and Influence among

SER M.

VII.

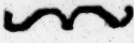
those who had under-rated either Himself, or his sacred Office and Character.

If it be said that what St. PAUL magnified was the *Grace* or *Gift of God*, and not *Himself*; the same Thing will hold good as to any other Qualifications or Endowments, which are, however, in a *qualified Sense*, justly esteemed *Human Excellencies*, and the Ornaments of those who are possessed of 'em; *For every good Gift, and every perfect Gift is from above.* It is *God that made us*,

James i.
17.

and not we *ourselves*, and of *Him*, and to *Him*, and thro' *Him* are all Things. — Nevertheless, there is *something* of Goodness or Excellence in us that we can esteem *our own*, otherwise 'tis Demonstration that there is no such Thing as *Virtue* at all. — But to explain particularly, *what* Humility is; the Best, indeed the only Method is to *exemplify* it in particular Instances. — Be it observed then, that *Humility, practical Humility*, (for of That I shall chiefly dis-

S E R M. course) or the right Sense of our Condi-

VII.  tion and Circumstances, expressed in *Behaviour* and *Practice*, respects three different Orders or Ranks of Persons; namely, *Superiors*, *Equals*, and *Inferiors*; and first, with regard to *Superiors* in general—Humility consists in paying them that Tribute of *Honour*, *Reverence*, and *Veneration*, which is due to 'em in their several Relations; and that, not from any selfish Views, or Considerations of worldly Interest; but Because *it is due* to them. The *Right* and *Equity*, and *Proportion* of Things make such Conduct our *Duty*, and Duty is Duty, whether we receive any Benefit or Profit from the Practice of it, or not. We are bound to Honour them in Thought, Word, and Deed; never to despise Dominion, or to speak Evil of Dignities. “To submit ourselves to all our Governors, Teachers, Spiritual Pastors and Masters; to order ourselves lowly and reverently to all our Betters.” Obedience is perpetually due to their *Authority* over us. We are to obey them *submissively* and *humbly* in *all Things*; for the *Powers* that

that be Ordained of God. — Authority SERM.
and Obedience; a Right to command, VII.
and an Obligation to submit and obey,
are absolutely inseparable; in saying
which, I do by no Means intend to con-
tradict the well-known and just Restric-
tion or Limitation of *obeying in all Things*
lawful, and in such only; for in Things
unlawful, there can be *no* Authority to
command, and consequently no Obliga-
tion to obey. This Authority in Mat-
ters of *Civil Government*, is easily un-
derstood, and readily admitted; but,
with respect to *spiritual* Rule and Au-
thority, it has been, and is much dis-
puted among Christians, What is the true
Nature and Extent of Submission and
Obedience—The Church of *Rome* claims
an *absolute* Authority in Right of *Infal-*
libility; so that all the *Papal*, or, how-
ever, the *Catholic* (what They of *Rome*
call *Catholic*) Determinations and Deci-
sions, are to be submitted to, *implicitly*,
and *without reserve*—And indeed, were
such *Infallibility* once *demonstrated*, and
withal so fixed, that we might *certainly*
know where to find it, the Pretension
would

SERM. would be very rational: For without
 VII. Doubt, *Infallibility*, once settled and acknowledged, must for ever supersede all Examination and Enquiry; and, the Authority of God, *confessed to be such*, cannot but preclude all imaginable Limitations of Obedience — But here, is the great Question; and our Adversaries of *Rome* do not only fail in making good their Claims, but labour under the insuperable Difficulty of being unable to reply to our Proofs against them; of which the Controversy between us and them is Witness. The *Reformed Church* claims an *Authority*, 'tis true, but *not absolute*; and therefore we allow each Member of our Church the *Liberty of private Judgment*: a Liberty founded in the Reasons of Things, and in the plain Warrants of Holy Scripture. According to our Principles, no Christian is held to believe any Doctrine, or to comply with any Practice, which He Judges, upon sincere Examination, to be contrary to the *Truth* of Things, or the *Law of the Gospel*: But *Authority* still we maintain, as the Promises of Christ's *Presence* with, and Grace and Assistance to *His Church*

to the *End of the World*; The Nature SERM.
of the Church, as a *visible Society*, and VII.
the Judgment of Numbers of wise, learn-
ed, and good Men cannot but carry with
'em *great Authority*; tho' human *Infal-*
libility there is *none*. Thus far as to
Authority in Matters of *Faith* — As to
Matters of *Practice* or Obedience to our
spiritual Governours, in *Rites and Cere-*
monies, and Forms of *Church-Govern-*
ment: “ In these Things, the Autho-
“ rity of *Men* takes properly Place” —
“ To take care that all Things be done
“ *decently, and in Order*— The *Univer-*
“ *sal Church* being too large to have any
“ Possibility of coming together, the
“ Church in every Nation therefore has
“ the *same Right and Authority* to de-
“ termine for *itself*, as the *Catholic*
“ Church, if it were possible for it to
“ come together in one, would have to
“ determine for the *whole*. And *herein*
“ every good Man *ought to comply wil-*
“ *lingly* with the *Laws or Customs* He
“ lives under. * ” And Obedience to
this *Spiritual Authority*, is plainly our

* Dr. Clarke's third Sermon on Heb. xii. 22, 23.

Duty,

SERM. Duty, as appears from innumerable Passages of Holy Scripture, which command Obedience to the *Authority* of the *Church*, in the same Terms as they command Obedience to the *Civil Authority*. And it no more destroys this Authority, that 'tis limited and confined to Things lawful, that is not *contrary* to *Reason*, or *Gospel*; and that every Christian is not only permitted, but encouraged and obliged to use His Reason in judging concerning such Lawfulness, than the same Consideration destroys any *other* Authority; there being *no* Authority in the World, but what must be so judged of; but what is so restrained and limited.

Thus much in regard to *Humility* towards *Superiors*.

As to *Equals* — *Humility* towards them consists in a sober, decent, and modest Behaviour: In the not being greedily desirous of *Superiority* over them, nor impatient and uneasy lest They should become superior to *us*. In the not being displeased, because They are our *Equals*, and enjoy the same Advantages, that we do; but rather in the rejoicing that they are Sharers with

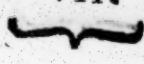
S E R M. OUR Religious Differences, as we never
 VII. can be sure but that the *fiercest Zealot*,
 or the *warmest Enthusiast*, may sincerely
 mean *the same Thing* as we *Ourselves* do,
the Promoting the Honour and Glory of
God, and the *Cause of Truth*; notwithstanding the very different Answers we
 should perhaps give to *Pilate's Question*,
What is the Truth? Always endeavour-
 ing to keep the *Unity of the Spirit*, in
 the Bond of Peace, submitting ourselves
 one to another, and being *Subject* one to
 another—*Clothed*, as the *Apostle* says, not
 with the Covering of specious Pretences,
 or the Formality of outward Behaviour,
 which is *Hypocrisy*, but with *Humi-*
lity.

In regard to *Inferiors*—*Humility* con-
 sists in the assuming to ourselves nothing
 more than the Differences of our Cha-
 racter and Situation, our Power and Au-
 thority, which is always to be exercised
 for the good Order of Society, and the
 Benefit of others, make necessary:—It
 cannot be supposed, that Humility to-
 wards *Inferiors*, consists in laying aside
 all

all Manner of Distinctions of Things SERM.
and Persons; in disregarding those ne- VII.
cessary Differences and Distinctions of
High and Low among Men, which
God and Nature have established in the
World; for that were a Confounding all
Social Order, Decorum, and Regularity:
But they who are vested with Power and
Authority, are to exercise it, for the
proper Ends of Rule and Government,
that is the Honour of God, the Mainte-
nance of true Religion and Virtue.

The *Ministers of God*, whether acting
in a *Civil*, or in an *Ecclesiastical Capa-*
city, are to act *as becomes* the Ministers
of God, that is, *for Good*, without
Tyranny, without Arbitrariness. They
are to govern by *Goodness* more than
by *Power*: To bear with Weak-
nesses and Infirmities, Because *They*
that are strong ought to bear the
Infirmities of the Weak. To Com-
mand with Gentleness; to reprove
with Meekness; to Reward with
Liberality; to Punish with Compassion
and Lenity. — The *Rich Man* is not to
glory in His *Riches*, but to *condescend to*
Men

S E R M. our Religious Differences, as we never

VII.  can be sure but that the *fiercest Zealot*, or the *warmest Enthusiast*, may sincerely mean *the same Thing as we Ourselves do, the Promoting the Honour and Glory of God, and the Cause of Truth*; notwithstanding the very different Answers we should perhaps give to *Pilate's Question, What is the Truth?* Always endeavouring to keep the *Unity of the Spirit*, in the Bond of Peace, submitting ourselves one to another, and being *Subject* one to another—*Clothed*, as the *Apostle* says, not with the Covering of specious Pretences, or the Formality of outward Behaviour, which is *Hypocrisy*, but with *Humility*.

In regard to *Inferiors*—*Humility* consists in the assuming to ourselves nothing more than the Differences of our Character and Situation, our Power and Authority, which is always to be exercised for the good Order of Society, and the Benefit of others, make necessary:—It cannot be supposed, that Humility towards *Inferiors*, consists in laying aside
all

all Manner of Distinctions of Things SERM.
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cessary Differences and Distinctions of
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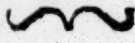
SERM. *Men of low Estate*; to hearken to the

VII. Wants of the Poor and Needy: He is

to forget not to do Good, and to distribute, as a faithful *Steward* of those Riches which are committed to His Charge for the Ends of *Charity*. — The *Man of Learning and Knowledge*, is not to boast Himself in those Accomplishments with Ostentation and Vanity, but to communicate His Knowledge, and to instruct the Ignorant, to be a *Light shining in the World* to the Glory of that Fountain of all Light and Truth, and Knowledge, in whom are all the Treasures of *Wisdom*. — These are some of the principal Instances of *Humility* in regard to *Inferiors*.

And now, having shewn as explicitly as the Compass of my Discourse will allow, what is *true* and real *Humility*, I shall propose some Arguments for the Practice of it. — As then I explained the Nature of *Humility* by its Opposition to *Pride*, so from the Nature and ill Consequences of its Opposite *Pride*, I shall now explain and inforce the Obligations to practice *Humility*. —

If

If *Pride* be contrary to *Humility*, and, SERM.
in the very Nature of it, hurtful and de- VII.
structive to us, 'tis plain that *Humility* 
must be our *Duty*. — Now 'tis most
evident, that, in the natural Tendency
of Things, *Pride* makes Men impatient
of good Counsel, and therefore irre-
claimable, and so leads 'em into Mischief
— *Seest Thou*, says *Solomon*, *a Man*
that is wise in his own Conceit, there is
more Hope of a Fool than of Him. —
Pride makes Men *Careless* and *Inconfide-*
rate in the Day of *Prosperity*, and their
Folly is their Ruin and Misery; and
thus it is that the *Prosperity of Fools shall*
destroy Them — *Pride* makes Men *vain*
glorious and *insolent*, *rash* and *obstinate*;
the Consequence of which is the bringing
upon Themselves Destruction — For *Pride*
goeth before Destruction, and an haughty
Spirit before a Fall. A Man's Pride
shall bring Him low. *Pride* engages
Men in *Disputes* and *Animosities*, *Quarrels*
and *Contentions*, and so cuts the Sinews
of Peace and Contentment, and lays
Waste all social Concord and Happiness.

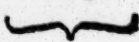
S

Only

SERM. *Only by Pride cometh Contention. —*

VII.

Pride makes Men mean and ungenerous, base and deceitful, abject and groveling, in order to obtain the Ends of it ; so that the Curse of the Serpent seems to be, in a peculiar Manner, entailed upon the Sons of Pride, Upon thy Belly shalt Thou go, and Dust shalt thou lick all the Days of thy Life.—Pride is *deceitful* above all Things, making Men blind to their own Vices and Follies, *vain, Self-admirers, and Lovers of Flattery* ; like the King of Israel, Lovers of Those only who *profess nothing but good Things concerning Them*—It makes 'em *wise in their own Conceits*, and apt to rely wholly upon their own Wisdom and Understanding ; tho' He, who was the wisest of Men, has assured us, *that whosoever trusteth in his own Heart is a Fool.* Pride makes a Man incapable of *Conviction*, and so renders Him disqualified for *Correction* ; for to what Purpose will *Reason* be applied to that Man's Understanding, who is already *wiser* in His own Conceit, than *seven Men who can render a Reason.*
And

And as Pride is thus naturally produc- S E R M.
tive of illConsequences, so is it, moreover, VII.
particularly of all Vices, hateful to God. 

*God resisteth the Proud, and giveth Grace
to the Humble. Every one that is Proud
in Heart, is an Abomination to the Lord.*

No wonder therefore that those Records
of the Acts of God's *Providential Go-*
vernment, the *Holy Scriptures*, afford
us very many Instances of severe Judg-
ments against *Pride*; and Divine Judg-
ments inflicted in this Life, seldom fall
remarkably but upon great and grievous
Offenders and Offences.

Thus we read of *Nebuchadnezzar*,
that when His Heart was lifted up, and
His Mind hardened in *Pride*, He
spake and said, *Is not this great Babylon
that I have built for the House of the
Kingdom, by the Might of my Power,
and for the Honour of my Majesty?* But
behold!—He is deposed from His King-
ly Throne; His Glory is taken from
Him; He is driven from the Sons of
Men, His Heart is made like the Beasts,
and His Dwelling is with the wild Asses.

Dan. iv.

S 2

When ^{30—v. 20,}
21.

SERM. When *Pharaoh* thus vaunted himself
 VII. in a Strain of Diabolical Pride and Im-
 ~~~~~ piety, *Who is the Lord that I should obey  
 His Voice?—I know not the Lord, neither  
 will I let Israel go* — The Lord's sharp  
 Rebuke and Reply to his *Pride*, was,  
 That *He sent all His Plagues upon his  
 Heart, and upon his Servants, and upon  
 his People, that he might know and feel  
 who was the Lord.*

Exod. v. 2

—ix. 14.

When *Herod*, arrayed in royal Appa-  
 rel, sitting upon his Throne, and being  
 deified by the People, was lifted up with  
*Pride*, and gave not God the Glory —  
 the Angel of the Lord (a sudden *Dis-*  
*ease*, inflicted by the Hand of Provi-  
 dence, thus expressed *figuratively*) smote  
 A&ts xii. Him, *He was eaten of Worms, and gave*  
 23. *up the Ghost.*

The Sin of the fallen Angels was  
*Pride*. Pride, the Scripture informs us,  
 I Tim. iii. was the *Condemnation of the Devil.*  
 6. “Pride, we know, arises from too in-  
 “tense a Contemplation upon our own  
 “Perfections and Endowments, to the  
 “Neglect of Him from whom we re-  
 “ceived



“ceived them. Hence, the higher and SERM.  
“more noble those Perfections are, which VII.  
“any created Being is possessed of, the  
“greater Danger is He in from the Sin  
“of *Pride*. For those very Perfections  
“which secure Him from Failings and  
“Weaknesses of other Kinds, lead Him  
“on to *Pride*: So that the less likely  
“such a Being is to fall into any other  
“Kind of Folly, the more liable He is  
“to run into This, the greatest of all  
“Follies, I mean *Pride*, *Self-sufficiency*  
“and Independence upon God, and  
“vainly setting up for one’s self: I think  
“we may venture to assert, that there  
“is no other assignable Cause of their  
“Fall, none that *we* can conceive at  
“least: For, that their Fall was owing  
“to some Defect, Want, or Imperfec-  
“tion, or other, is past all Dispute, be-  
“cause they actually fell, &c. \*” And,  
’tis highly probable from Reason, that

\* The Reader may meet with much more to the same Purpose, in a very rational and ingenious Discourse, entitled, *An Essay towards a Rationale of the literal Doctrine of Original Sin*. By the Rev. Mr. J. Bate of Deptford.

SERM. such their Fall was owing to the *Want*  
 VII. *of Humility*, that is, to *Pride*. Those  
 great and glorious Spirits might sin by  
*Discontent*, or *Envy*, or *Ambition*. Re-  
 flecting upon the admirable Endow-  
 ments of their excellent Natures, they  
 might reason wrong, and be driven by  
 false Conclusions into a Sort of *maniacal*  
*Disorder* (as all *Sin* is truly *Madness*, be-  
 ing a Corruption of Will, and Perver-  
 sion of Judgment) and then, what is it  
 that they might not aspire after? Might  
 they not madly think themselves placed  
 in too low a Rank in the World of cœ-  
 lestial Beings, deserving of Exaltation  
 above their Equals and Superiors, and  
 even look up and contemplate with *Envy*  
 the Perfections of God himself? Some  
 indeed have wondered how it was pos-  
 sible that so *wise* an Agent as we con-  
 ceive the Apostate Spirit to have been,  
 could be so *weak* as to attempt to op-  
 pose *infinite Power*, to which absolutely  
*no* Opposition, or Resistance can be made:  
 But, neither did He, nor any of those  
 Spirits, whom the Scripture styles the  
*Angels*

*Angels that fell*, oppose God's *Natural*, SER M.  
but His *Moral Kingdom*, as wicked *Men* VII.  
do; and if you can account for such  
Folly or Madnefs among *Men*, you will  
be able, upon the same Principle, to ac-  
count for the like, in the greatest Degrees  
of it, among *more intelligent Creatures*,  
supposing the Temptation, or evil Mo-  
tive to be *proportionably Great*. They  
well *knew*, without Doubt, that *Omni-*  
*potence* could instantly reduce 'em to no-  
thing, with the least Breath of His  
Mouth; that he could have said, *Let*  
*new Angels be*, in their Stead, and *My-*  
*riads* of 'em, had instantly sang His  
Praises.— But they did, as *wicked Men*  
do; they acted contrary to the Laws of  
God's *moral Government*; and 'twas so  
far from wrong in the supreme Gover-  
nor to *permit* this, that the very *Nature*  
of such *Government* absolutely requires,  
and cannot be without such *Permission*;  
it being evident, that, of Beings not *per-*  
*mitted to act*, both *well* and *ill*, there can  
be no such Thing as *moral Government*  
*at all*.—The Sin of the fallen Angels was



SERM. *Pride*—The Sin of our First Parents  
 VII. was *Pride* — and to this *Original Sin*,  
 may most, if not all other Sins, be reduced, as to the Source or Fountain from whence They flow ; and, perhaps, *This* may be that very *Poison*, or *Principle* of *Evil* and *Misery*, that very *Corruption* and *Depravation* of Nature, (The *Devil's* Distemper) described in one of the Articles of our Church, wherewith the whole Human Race from *Adam* is infected. And, as this *Pride*, and the setting up *Self-will*, which naturally follows it, in Opposition to the *Reason* and *Order of Things*, and the *Authority* and *Law of God*, grows into an *Habit*, is confirmed, and the Diseases become incurable ; In this are *naturally* laid the Foundations of *Eternal Misery*; and moreover in the Way of *positive Punishment*, the same Reasons of Government, which made it necessary for God to imprison those ambitious, envious, and revengeful *Spirits*, who kept not their first *Estate*, and to confine 'em in *Chains* under *Darkness*, will consign over those who sin after the *Similitude*

*litude of their Transgression, to the same* S E R M.  
dismal State and Punishment. VII.

The *Kingdom* of the *Devil* is a  
Kingdom of *Pride* and *Disobedience*.  
The *Kingdom* of *God*, or of *Christ*, is a  
Kingdom of *Obedience* and *Humility*.  
The *Kingdom* of *God* is a State of  
*true Religion* and *perfect universal*  
*Righteousness in the World*. The *Son*  
of *God*, is appointed *Lord*, *Ruler*, and  
*Judge* in this Kingdom; is the *Captain*  
*of our Salvation*, and the complete Ex-  
ample or Pattern of all *imitable* moral  
Virtues. We become Subjects of this  
Kingdom by *Baptism*. Hereby we enter  
into the sacred military Vow and En-  
gagement to obey and to serve him;  
“manfully to fight under his Banner  
“against Sin, the World, and the De-  
“vil, and to continue Christ’s faithful  
“Soldiers and Servants unto our Lives  
“End.” And as we resemble *Him* in  
Righteousness, Holiness, Obedience, *Hu-*  
*mility*, and other Virtues *here*, we shall  
be conformed to His *glorious Image*, and  
be like Him in Glory and Happiness  
*hereafter*.—He, who was in the *Form* of  
God,

SERM. *God, made Himself of no Reputation, and*  
 VII. *took upon Him the Form of a Servant, and*  
*was made in the Likeness of Men, and*  
*Humbled Himself, and became obedient*  
*unto Death, even the Death of the Cross*  
 —A most strong Argument, and stand-  
 ing Demonstration against *Pride*, is the  
 Example of our Blessed Saviour. Learn

Matt. xi. 9. *of me, says He, For I am meek and*  
*lowly in Heart.* To enumerate the In-  
 stances of His *Humility*, would be little  
 other than to repeat the History of His  
 innocent and spotless Life; and indeed,  
 in the same Manner, as the holy Scripture  
 elegantly says, *God is Love, God is Life*,  
 we may truly say, that our Blessed Sa-  
 viour is *Humility itself*.

What then, by the way, in all Rea-  
 son, is to be thought of the Religion of  
 that Church, of which spiritual Pride  
 and Tyranny is the Badge of Distinc-  
 tion? *Let this Mind*, says the Apostle,  
*be in you that was in Christ Jesus, who,*  
*though He was in the Form of God, made*  
*Himself of no Reputation, and took up-*  
*on Him the Form of a Servant, and was*  
*made in the Likeness of Man.*—And HUM-

BLED

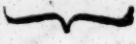


BLED Himself — what then can every serious unprejudiced Christian conclude of that Character, who *opposeth* and *exalteth* Himself above all that is called God, or that is worshipped, who truly, being a Man, maketh Himself God; sitting in the Temple of God, shewing Himself that He is God? SER M. VII. 2 Thess. ii. 3.

*Antichrist* This most certainly, if not in the Sense of *Opposition* to Christ, yet, at least, as an *Usurper* ruling in the Kingdom of Christ in his *Stead*, in which Sense, the *Pope of Rome* indeed, is, as He styles Himself [*ἀντὶ τοῦ Χριστοῦ* Vice Christi] the *Vicar* of Christ. — And how great must be the Delusion of that Worship, which, by a strange Inversion of the Pagan Idolatry, which made Gods after the Similitude of mortal Man, makes a mortal and fallible Man in the Likeness of the immortal and infallible God! — The true Church of Christ is Part of the Kingdom of Christ; To what Kingdom then does that Church, which is thus *Antichristian*, stand related? And might not our Blessed Lord, who rebuked

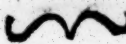
S E R M. *buked His Disciples for wishing for Fire*


VII. *from Heaven to destroy His Enemies, with far greater Reason rebuke these His Enemies, who persecute His Disciples and Servants, with — Ye know not what Spirit ye are of? — Whether Visibility, Temporal Grandeur and Magnificence, Universality, Antiquity, Miracles, &c. be the Marks or Notes by which the True Church may be distinguished, has been much controverted; but, without all Controversy, Spiritual Pride, Religious Tyranny, Idolatry, Superstition, and above all others, (if that Propetic Description, which runs throughout a long Series of Predictions, both in the Old and in the New Testament, of a certain Religious Tyranny, great and powerful, be not wholly unintelligible) The SPIRIT OF PERSECUTION — These are Marks or Characteristics, by which that Church to which they are most justly applied, may be, and is known to be not the true Church, tho' it be as visible as Babylon the Great, as antient as those Prophecies which set a Mark on the Forehead of*

of *Antichrist*, as fruitful of *Miracles* as S E R M.  
the working of *Satan* with *Signs and ly-* VII.  
*ing Wonders*, with all the *Deceivableness*   
of *Unrighteousness*; and as *Universal* as  
the Empire of *that Mother of Harlots*,  
which, as it is represented by *St. John's*  
*Vision*, reigneth over the *Kings of the*  
*Earth*, and scattereth her *Abominations*  
throughout the whole *World*.—— With  
what Earnestness would our *Blessed Lord*,  
if now on *Earth*, admonish and exhort  
his sincere, tho' misguided *Servants*, to  
*reform* from the *Corruptions* of such a  
*Church*! — *Come out of Her, my People,*  
*that ye be not Partakers of Her Sins,*  
*and that ye receive not of her Plagues!* Rev. xviii.

As to the several Sorts of *Pride*, I<sup>4.</sup>  
have not Time to distinguish and de-  
scant upon Them, and therefore I shall  
only take notice of these two Instances of  
*Pride* in Religion, as remarkable as they  
are *odious*. The One, is the *Religious*  
or *Pharisaical Pride*. The *Pride* of  
a Man's esteeming Himself far *more Re-*  
*ligious* and *Righteous* than others, *Justi-*  
*fying* Himself, condemning his *Neigh-*  
*bour*,



SERM. bour, censorious and uncharitable in  
VI. judging and despising the Faults and  
 Failings of other Men, insensible of His  
own. This Pride was very eminent and  
notorious among the *Pharisees*. An In-  
stance of it occasioned the Words of my  
Text. *Two Men went up into the Temple  
to Pray; the one a Pharisee and the other  
a Publican. The Pharisee stood and  
prayed thus with Himself, God! I thank  
Thee that I am not as other Men are, Ex-  
tortioners, unjust Adulterers, or even as  
this Publican. I fast twice in the Week,  
I give Tithes of all that I possess. And  
the Publican standing afar off, would  
not lift up so much as His Eyes to Hea-  
ven, but smote upon His Breast, say-  
ing, God be merciful to me a Sinner! I  
tell you, says our Saviour, this Man went  
down to his House justified rather than the  
other; for every one that exalteth Him-  
self shall be abased, and he that humbleth  
himself shall be exalted. Of all Pride,  
This Pharisaical Pride, is odious and  
abominable in the Sight of God; For it*  
is

is every Thing that is opposite to the S E R M.  
Meek and Humble, and Charitable VII.1  
Temper of true Religion. 

The other Sort of Pride is the *Pride of [a false] Humility*. A greater seeming Inconsistency there cannot indeed be; but, however, the Thing is Fact, and by no Means unusual. There may be, and often is, as great Pride and Vanity in the Affection or Ostentation of *Humility*, as there is in the *Proudest Pharisee*. A Man may imagine himself to be so peculiarly excellent in this very Virtue *Humility*, as to be *Proud* that He is not as other Men are; and to despise and look down with Scorn upon an *Humble-minded Publican*, who really has the *Virtue*, without the *proud Sense* of it, and is *sincerely humble* in His *Humility*. 'Tis a common Thing for Men to be guilty of the very Vice, the contrary of which they are endeavouring to practise, thro' corrupt Affections and strong Prejudices. Thus the Pharisees of old were *Proud* of their *Humility*; *mercenary* and *selfish* even in their very *Almsgivings* and *Charities*;

SERMON. *Charities ; sensual and carnally-minded in*  
 VII. *their Mortifications and Abstinences.*

There certainly may be, at least the Appearance of great Pride, even in subduing Pride, as a Person may be ambitiously desirous of seeming to be void of Ambition — Just therefore, was the Remark of *Plato*, when the Cynic *Diogenes* boasted that He trampled upon *Plato's* Pride, that He trampled upon it with a *much greater Pride of His own.*

To conclude — Would we learn to ingraft into our Minds, and improve this excellent Virtue, this first of all Christian Graces, *Humility* — Let us be *Humble-minded*, and endeavour to imitate the great Example of Humility, and He will send His Holy Spirit into our Hearts to quicken and to increase the good Principle, and to ripen it with His Blessing — There is nothing that disqualifies and indisposes us for the Reception of the divine Grace more than *Pride* does ; and, on the other hand, nothing prepares and qualifies us for the  
 due



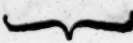
due Operation of the Grace and Assist-<sup>S E R M.</sup>  
ance of God's Holy Spirit, more than <sup>VII.</sup>

*Humility* — The *Divine Grace* is to the *Proud Man*, What *Knowledge* is to the *Foolish* and *Ignorant*. The *Ignorant* is then most apt to imagine Himself *Wise*, when He *knows least*, when true *Wisdom* is the farthest from Him — The *Proud Man* is apt to think most highly of His own Virtue and Excellence, when the *Divine Grace* is at the greatest Remove from, and has the least Influence upon Him——When the Light of Wisdom or Knowledge breaks in upon the Understanding of the Ignorant (like the *Sun* breaking in thro' a dark Mist, and discovering those Objects which before were not *visible*) He then sees many new Objects, which He was before unacquainted with, and begins to be sensible of His former Ignorance : The more He sees, and the more He knows, so much the more is He proportionably convinced of His former Ignorance ; and that all the vain *Opinion* of His *Wisdom* was owing to His being *Ignorant*, and so on, till, at length, He is satisfied that, in a  
T Manner

SERM. Manner, He knew Nothing — The

VII. *Proud Man* is then most highly ex-  
 ~~~~~  
 alted in His own Conceit, has the great-
 est Opinion of His Virtue and Good-
 ness, when the divine Grace is at the
 farthest Distance from Him—When He
 begins to *Humble* Himself, and the *Grace*
 of God begins to *enlighten* His Mind,
 He then begins to be sensible of His
 Imperfections, and to be convinced of
 His natural Want of Power to improve
 in Virtue: As His *Humility* is encreas-
 ed, the divine Grace operates still more
 powerfully, and the more lively Sense
 has He of His Defects and Infirmities;
 and thus, in Proportion, till He has at
 length received the fullest *Measure of*
Divine Grace. Then, all *Pride* vanishes;
 He is then, at length, fully convinced,
 that all His *Pride* and *Opinion* of His
 own Virtue or Goodness was owing en-
 tirely to his Want of *Grace*: that with-
 out God's Aid and Assistance, he Him-
 self is *Nothing*; and that *God* is, in the
moral, as in the *natural* World, what
 both *Scripture* and *Reason* declare Him
 to be, that is, *All in All*.

'Tis

'Tis a mortifying Reflection to Pride, SERM.
and enough to baffle and confound, and VII.
bring low the most aspiring Heights of 
it, to consider that there is a Time
coming, and is now at Hand, when,
whatever Inequality there may be in
the present Distribution of Things;
however Virtue may be depressed,
and Vice triumphant, however the
supreme Disposer of all Events, may, in
the Oeconomy of His all-wise Provi-
dence, suffer it to be so *now*, that *Hu-*
mility should be *abased*, and *Pride ex-*
alted—However Men may be unequally
Differenced and Distinguished, by the
various and seemingly accidental Cir-
cumstances of Power and Grandeur,
Wealth and Honour, Applause and Re-
putation——To consider, I say, that the
Time is at Hand, when God *shall judge*
the World in Righteousness, and distribute
Justice and Equity without Respect of
Persons: True Virtue and real Excel-
lency will then have its just Commenda-
tion and Pre-eminence: The Distinc-
tions of Persons will then be made, with-
out any invidious Exceptions, because

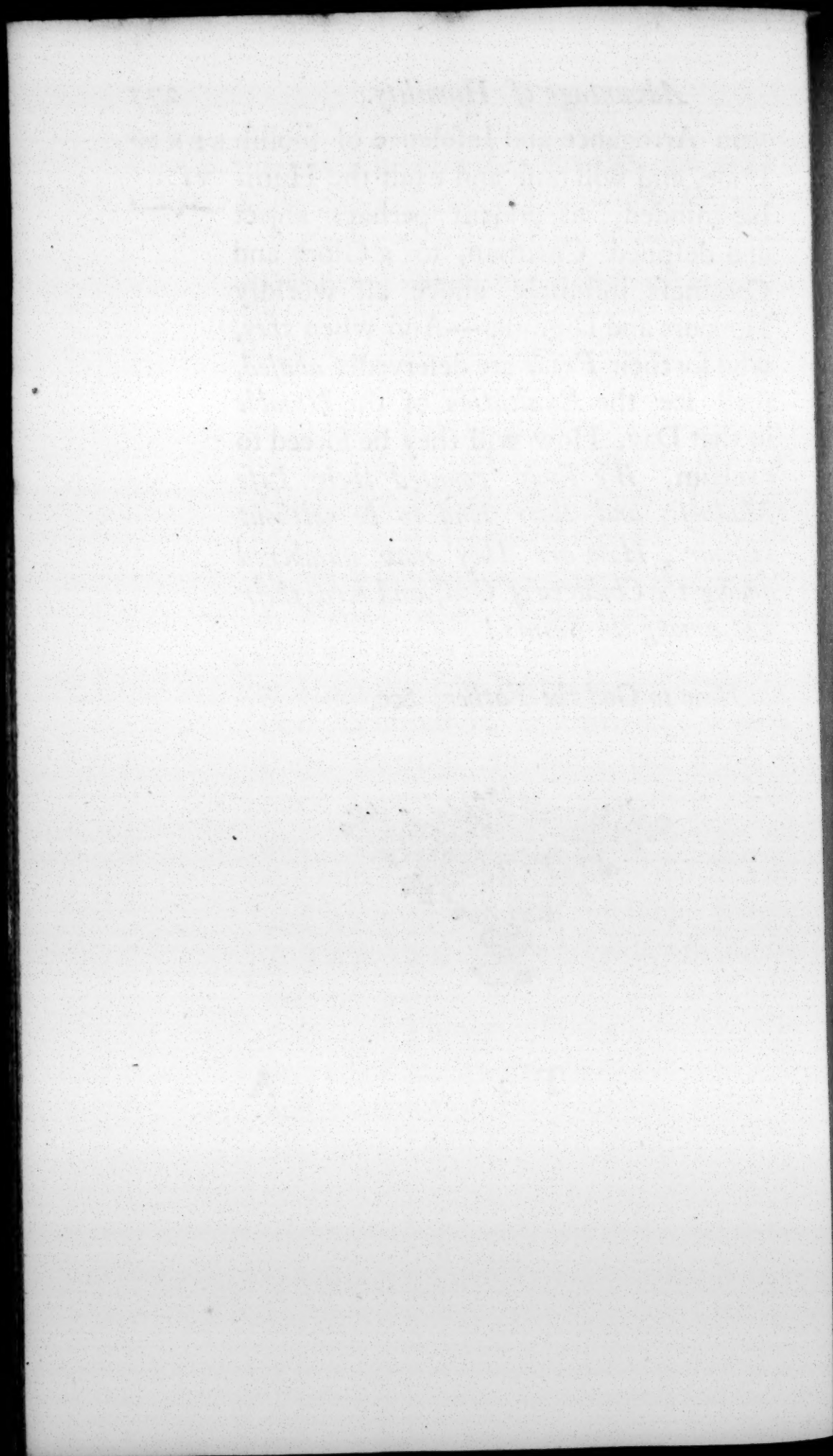
S E R M. there will be no other but the one great

VII. Distinction of real Merit — of *Holiness* and *Virtue* — All worldly Rank and Superiority, Honour and Precedency, shall then be no more ; and, instead of them, a great Distinction be settled unexceptionably and unalterably, because founded in that Rule of Righteous Judgment, by the plain and manifest Equity of which, the Mouth of all Envy, Hatred, Malice, and Uncharitableness, and of all other Wickedness shall be stopped.— A Time! when Things and Persons shall no longer lie hid under any Mask or Disguise, false Pretence, or Hypocritical Counterfeit, or seem to be what they, in truth are not ; but shall at once appear to be what they *really are*, open and uncovered, before all the Inhabitants of Heaven and Earth, and an impartial and infallible Judge: A Time this! when *Humility* shall, for ever be *exalted*, and *Pride* for ever *abandoned*. All Things will then be set right and adjusted, by the equitable Decision and Sentence of the Supreme Judge of all, which will bring to nought all the
vain

vain Arrogance and Insolence of foolish s E R M.
Pride, and will raise and exalt the Hum- VII.
ble-minded, at present perhaps abject }
and despised Christian, to a Glory and
Greatness infinitely above all worldly
Honours and Dignities—And when *they*,
who for their *Pride* are deservedly *abased*,
shall see the *Exaltation* of the *Humble*
in that Day, How will they be forced to
exclaim, *We Fools counted their Life*
Madness, and their End to be without
Honour ; How are They now numbered
among the Children of God, and have their
Lot among the Saints !

Now to God the Father, &c.





A
S E R M O N

Preach'd before the

Honourable Trustees

For Establishing the

Colony of *GEORGIA* in AMERICA.

TO THE
Honourable Trustees
OF THE
COLONY of GEORGIA,

AND THE
Associates of the late Rev. Dr. BRAY;

THIS DISCOURSE,

In Testimony of the Author's great Esteem
and Respect for those worthy Persons, and
of his sincere Wishes for the Prosperity of
their laudable and Christian Undertaking;

IS

Most humbly

INSCRIBED

By their most Obedient Servant,

George Harveft.

TO THE

FRANCIS TRUST

OF THE

COLONY OF VICTORIA

AND

THE CITY OF MELBOURNE

IN THE YEAR 1854

In testimony of the fact that the above-named
Trust has been established for the purpose of
the purchase of land in the Colony of Victoria
and the City of Melbourne, and for the
improvement of the same, and for the
benefit of the public generally.

13

14

15

16

17

A

S E R M O N

Preach'd before the

Honourable Trustees

For Establishing the

Colony of *G E O R G I A* in *A M E R I C A*,

And the Associates of the late Rev. Dr. BRAY;
at their Anniversary Meeting, *March* 16,
1748-9, in the Parish Church of St. *Margaret*, *Westminster*.

I S A I A H lx. 22.

*A little One shall become a Thousand, and
a small One a strong Nation: I, the
Lord, will hasten it in His Time.*

THE whole Chapter of which
my Text is the Conclusion, is a
strong and lively prophetic Re-
presentation of the glorious Establishment,
and prosperous State of the *Christian*
Church — The Prophecy is indeed ap-
plied

SERM. plied originally to the *City of the Lord*,
 VIII. *the Zion of the Holy One of Israel* ;* but
 { the *Christian* being antitype to the *Jew-*
ish Church, the Prophecy is to be chiefly
 and ultimately understood of the *Chri-*
stian †.

A little One shall become a Thousand,
and a small One a strong Nation — These
 two Members of the Sentence signifying
 the same Thing, are, by an usual Fi-
 gure, strongly expressive of the mighty
 Progress and Increase of *Christianity* —
 The Progress is to be sudden and power-
 ful—*I, the Lord, will hasten it,—in HIS*
Time——or [*κατὰ καιρὸν*] in *due Time*.
 For, tho' indeed the common Reading,
His Time, that is, the Time of the
Messiah, either the first Ages of Christia-
 nity, or the Time of the Gospel Dispen-
 sation at large; which a *Jew*, accord-

* Ver. 14.

† *In Tempore ejus* — id est, Ecclesiæ [*Christiane*.]
 TIRINUS.

Tempore illius——nempe, Ecclesiæ *Novi Testamenti*.
 PISCAT. in loc.

ing

ing to his *threefold Division* of Time, * SERM.
would express by the *Age to come*, or VIII.
the Time of the Reign of the Messiah
upon Earth: Tho' this common Reading, *His Time*, be indeed just, according
to the *Sense* of the Original; yet the latter is, I apprehend, more proper and
elegant: For, besides other Reasons, if
we read *His Time*, this seems rather to
be confined to the Original, mighty
Progress of Christianity in the *first Ages*
of it; whereas the *due Time* refers, more
agreeably to the Tenor of the Prophecy,
to the *whole Time* of the Establishment
of Christ's Kingdom, that is, His Church
upon Earth; which will be continually
enlarging and extending, till *all the Kingdoms of the World become the Kingdoms of our Lord, and His Christ*; so that this Prophecy will be continually *filling up*,^{Rev. xi. 15.}

* *Viz.* Two thousand Years before the Law.

Two thousand Years of the Law.

Two thousand Years after the Law; or the *Age future*, as 'tis called by the *Jewish* Writers. The Time of the Reign of the *Messiah*, whence Christ is stiled *πατήρ τῶ μέλλοντος αἰῶνος*, Isa. ix. 6. not the *Everlasting Father*, as our Translators have rendered it, but the *Father of the Age to come*.

and

SERM. and not fully accomplished, or com-
VIII. pleted till the World's End.*

A little One shall become a Thousand, and a small One a strong Nation: I, the Lord will hasten it in due Time— It is an Happiness to us, to have any Ground of Hope, that these Words are fitly applicable to our present Occasion; much more so to find, that the Application of them, *as Prophetic*, does, of Right, in some Measure belong to it: That the Words are not a *mere Allusion*, or an arbitrary Application of *Fitness*, or *Propriety*, without any other Foundation than that of Connection in Point of *Similitude* of Things and Circumstances;

* A learned Foreigner makes an excellent doctrinal Use of this Prophecy, as follows ——— *Ego Dominus, suo Tempore, accelerare hoc faciam* ——— Et habet hic Sensus pulcherrimam Doctrinam, omnibus illis observandam. quibus molesta est omnis Mora Dei Patientiæ; quasi quæ ab eo differuntur, dum tardare videntur, in Spongiam abeant, ac irrita fiat omnis Promissio. — Habent Promissa Dei *suum quodque Tempus* quo impleantur, ante quod, non est expectanda illorum, Adimpletio: Ubi verò Tempestivum est ut impleatur Promissum, ibi non habet Locum Cunctatio, sed *Maturitas ac Celeritas*.
WOLFGANGUS MUSCULUS DUSANUS, in *Esaiam*.

but

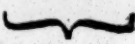
but that the good Design which gives SERM.
 Occasion to our assembling here this Day, VIII.
 has actually a Share in the Blessing of this
Prophecy: That we can apply the Words
 of my Text to the Design, not only in
 the Way of *Accommodation**, but as *Pro-*
phetic, to our *Hope* and *Comfort*.

The Prophecy, in the grand Intention
 of it, is declarative of the amazing In-
 crease, Glory and Prosperity, of the
 Christian World; and therefore what-
 ever is of Accession to the Christian World,
 as *Christian*; whatsoever good End is pro-
 motive of, or naturally accompanies the
 Enlargement and Prosperity of Christ's
visible Church, or Kingdom upon Earth,

* There are several Instances of this Sort of *Appli-*
cation, even in the New Testament. Several Texts of
 the Old Testament applied in the New, have some-
 times been injudiciously alledged as *Prophecies fulfilled*
 in the Events to which they are applied; whereas no-
 thing more than a mere *Fitness* of Application, or an
Allusion was intended; so that it might be truly said,
herein were made good, or verified, such Words of the
 Prophet on another Occasion. The New Testament
 Phrases, ὅπως πληρωθῇ, τότε ἐπληρώθη, (whatever
 may be said of the Phrase, ἵνα πληρωθῇ) do certainly
 oftentimes mean nothing more than a mere *Verifica-*
tion.

SERM. is *virtually* included in the prophetic
 VIII. Blessing. The divine Approbation of,
 and the consequent Blessing that is attendant upon the End, are also attendant upon the proper Means to that End; and therefore it may truly be affirmed of every *temporal* good End, or Design, that is connected with, and tends to promote some *spiritual* one, that whatever Promise of Blessing and Success does *primarily* and *expressly* belong to the one, does *secondarily* and *implicitly* belong to the other also.

To the pious Design, therefore, of enlarging the Borders and Territories of the Christian World, belongs this Promise. By Virtue of this *prophetic* Promise, it is equally true, that whatever *temporal* Project does really and naturally tend to advance the Glory of God, and to establish and extend his Kingdom in the World, (one great Mean of which is the planting *Christian* Colonies, as the Method of converting the *Gentiles*, and *the filling the Earth with the Knowledge of the Lord*, by humanizing those Barbarians

barians we wantonly call Brutes, into SERM.
 Men, civilizing and improving those VIII.
 Men into Subjects and Christians;) it is 
 equally true, that such an excellent De-
 sign shall, under due Restrictions, prof-
 per, as it is that the Promise made to
 the *Christian Church* shall, in *due Time*,
 be accomplished—To the One, and to
 the Other, is the same Promise made;
 applicable to both, tho' in different
 Senses—*A little One shall become a Thou-*
sand; and a small One a strong Nation:
I, the Lord will hasten it in due Time.—
 Accordingly, this established Colony of
 GEORGIA, one great, I might say, the
 principal End of which, is *the Conver-*
sion of the Indians to the Christian Faith,
 has been eminently favoured, and won-
 derfully guarded and protected by God's
 Providence — protected against the In-
 roads and Attacks of its hostile Inland
 Neighbours; guarded against the more
 formidable Attempts of foreign Ene-
 mies; and favoured with an abundant
 Blessing upon the Diligence of those who
 have laboured in its Vineyard. *Instead*

U of

SERM. of the *Thorn* has come up the *Fir-tree*, and
VIII. instead of the *Brier* has come up the *Myr-*

Isa. lv. 13. *tle-tree*. And literally in the Words of
the Prophecy, of which my Text is
Part, God has planted in this *Wilderness*,

Isa. lx. 13. the *Glory of Libanon*, the *Cedar*, the *Shittab-*

Isa. lxi. *tree*, the *Fir-tree*, the *Pine* and the *Oil-tree*,
19, 20. that they might see, and know, and con-

sider, and understand together, that the
Hand of the Lord hath done this; that

the *Land* was the *Branch of his Planting*,

Isa. lx. 21. the *Work of his Hand*, that he might be
glorified.

I would at present, with an Eye to
the Scope of my Text, chiefly consider
the Establishment of this Colony in a
religious View—However, the Intention
of our meeting here, and the Subser-
viency of the Purposes of this Establish-
ment to those excellent Ends, the Glory
of God, and the Promotion of his Re-
ligion, call upon me to consider, and to
remind you for your Encouragement to
proceed in the Resolution of supporting
and advancing the Interests of *Georgia*,
some Reasons of *Utility* and *political Ad-*
vantage

vantage thence arising to this King-s E R M.
dom.

VIII.

But here, I must despair of being able to add any Weight of Evidence to convince you of the *Utility* of this Colony. Whether we have Respect to the *Profits of Commerce*, or to the *Conveniences of Navigation*, or indeed to any other inferior Advantages; These are Particulars already exhausted by those who have discoursed so largely, and so well, upon them, as to leave Room for scarce any Thing but Repetition, at this Time of Day, upon the copious Subject. — Those worthy Persons, the *Honourable Trustees* for establishing the Colony of *Georgia*, are, I doubt not, fully satisfied of the Usefulness of their Engagements, and understand the Nature and Reasons of that Trust which is reposed in them, too well to make it necessary for me to attempt their Instruction. Nevertheless, it is expedient sometimes to employ a particular Attention even upon the plainest Things, because they are the plainest, and therefore, like

S E R M. Objects continually before our Eyes, and
 VIII. making constant Impression upon us, are,
 { for that Reason, apt to pass without
particular Notice — Let us then take
 this Occasion to reflect with particular
 Attention upon those manifest Reasons
 of the Establishment of this Colony of
Georgia, which have often been pro-
 duced to the entire Conviction of those
 who have been disposed to examine them
 with a sincere unbiaſſed Judgment.

The general *Utility* of Colonies to a
 Nation, is a Point, already, I preſume,
 ſettled beyond reasonable Diſpute, among
 thoſe, who can reſt contented in a reaſon-
 able Concluſion; and the Determination
 in Favour of that Utility, may be yet far-
 ther confirmed by this obſervable Cir-
 cumſtance, *viz.* that moſt of the Ob-
 jections uſually alledged againſt ſuch
 Utility, do really, in Contradiſtion to
 the Drift of them, afford ſome good
 Argument in Behalf of it. Thus, to
 inſtance in that moſt popular and plau-
 ſible Objection to Colonies, that “ they
 “ tend to the diſpeopling the Kingdom
 “ which

“ which plants them” — may it not, I S E R M.
 would ask, be necessary and conducive V I I I.
 to the Health and Strength and Vigour
 of the Body politic to have its Evacua-
 tions? Or, may not many intestine Dis-
 orders arise from the Want of a proper
 Discharge of those peccant Humours which
 inflame, and corrupt, and threaten with
 Diffolution? And are not the numerous
 Thieves, and Vagrants that daily pester
 us, of this Kind? This Observation de-
 stroys the *Universality* of the Objection,
 that whatever is the Mean of drawing off
 People from a Kingdom, is the Mean
 of *impoverishing* it — not to insist that
 the Objection itself is ill-grounded, as it
 is far from certain, that, tho’ Numbers
 do go into Colonies, therefore the King-
 dom, or Country from whence they go,
 is *dispeopled* by *Means* of those Colonies;
 and if not, then is the very *Foundation*
 of the Objection, that Colonies weaken
 and impoverish the Country that plants
 them, removed; the Objection being
 founded in the previous Supposition, that
 Colonies are the *Means* of dispeopling

SERM. the Country that supports them. When

VIII. it is said, that Colonies do dispeople their

Country, this must be understood of a dispeopling in some *considerable Measure*, or that can be supposed to arise to any Account. And in this Sense, I say, it is not certain, that Colonies are, as afore-said, the *Means* of dispeopling the Country to which they belong. For let us consider what Kind of People they are which go into Colonies — Are they not generally such as would leave their native Home, and go *Elsewhere*, if there were no Colonies for their Reception? People driven from their Country by Poverty, or Hardships, or accidental Calamities, or allured by Prospects of thriving better, or of acquiring Fortunes in other Countries? And may not such as These be invited, and comfortably received and provided for by our Colonies? *Abroad* they will go, and we must be without them; but if they go into our Colonies, they will, however, not be entirely lost to us. So situated, they will, in some Respect, be still Ours, and we
Theirs,

Theirs, by living under the common S E R M.
Protection of the same Laws and Go- VIII.
vernment, and the Alliance of mutual
Interests: Whereas, had we no Colo-
nies to bid 'em an hospitable Welcome,
they would be lost to us, and moreover,
in some Measure, become our Enemies
— *Thus far* our Enemies, by becoming
an Addition to the Number and Strength
of some other Country, which, in Ef-
fect, would be doubling the Inconveni-
ence that is supposed to arise from the
Loss of 'em; which Loss, even tho' we
had no Colonies, we should equally sus-
tain—Again: As Colonies are of signal
Use to us, in retaining many of our Peo-
ple from going over to those Countries
where they would be absolutely lost to us,
and perhaps become, even in a strict
Sense, our Enemies; so, on the con-
trary, They are the Means of augment-
ing our Government with new Subjects,
by enticing and prevailing with those Fo-
reigners, for whom the Fortune of Af-
fairs and temporal Concerns makes it ne-
cessary or adviseable to emigrate from

SERM. their own to some other Country,
 VIII. to transplant themselves into our Co-
 lonies, where feeling the benign In-
 fluence and Benefit of a Free and
 Happy Government, under the Rule
 and Protection of a Prince, Famous
 throughout the whole World, for
 his Patronage of all Civil and Reli-
 gious Liberties; and to whom there-
 fore, every grateful and ingenuous Sub-
 ject is disposed to pay a willing Obedi-
 ence: Living in such happy Circum-
 stances, in a Land where every one may
 dwell safely *under His Vine, and under*
His Fig-tree, they will grow into fast
 Friends and allegiant Subjects — Here
 may They who have been brought low
 thro' the Oppressions of arbitrary Power,
 find a Place of Refuge from the Hand
 of the Oppressor. Here, They, who
 are scourged with the Rod of that great
 and diabolical Engine of Falsehood, Per-
 secution for Religion and Conscience-
 Sake, may retreat into a peaceful *Afy-*
lum, and dare to serve their God with-
 out Fear of Man's Judgment; and pro-
 fess

feffs themselves to be Hi-Worshippers, not SER M.
with the *Hypocrisy* of feigned and *poli-* VIII.
tical, but *with the Sincerity* and Simpli-
city of *real* Religion—The Observation
I just now made, will hold good as to
most other Instances, wherein the Ob-
jections usually urged against the Plant-
ing Colonies, may, without Art, be
succesfully managed against the Ob-
jectors, and be employed to evince that
Utility of Colonies which they were al-
ledged to destroy. For the Truth of
which, to avoid a tedious Examination
of Particulars, I appeal to those who
have weighed with Judgment and Im-
partiality, what has been argued before
the World upon this Subject.—How far
we, in these latter Days, have excelled
our Forefathers in Maxims of true Po-
lity, might perhaps be an invidious En-
quiry; but this I am sure of, that, with
the Ancients, the Planting Colonies was
deemed political Wisdom. The *Romans*
thought it necessary for the Defence and
Safety of their Acquisitions by Conquest,
to plant Colonies. To This, flourishing
Rome

SERM. *Rome* owed her Greatness and Splendor :

VIII. In this, she sowed the Seeds of vast Empire, and laid the Foundations of that Dominion, which afterwards grew up, and increased, and overspread the whole World—What was it that gave Birth to the immortal Honours of *Lycurgus*, and *Theseus*; of *Romulus* and *Numa Pompilius*? Names that perpetuate the Histories in which they are recorded; Characters, not indeed great and famous as the *Destroyers* of Kingdoms, but as the *Founders* of them, and the Friends to Communities; the Heroes, not of *Power*, but of *Goodness*, which alone is true *Greatness*! And what noble Examples have we of Colony-Planters in those inestimable Records of Antiquity, the *Holy Scriptures*? *Moses* and *Joshua* were Planters or Settlers of Colonies: That good Land, which was the promised Reward of the Faith of the Holy *Patriarchs*, and thence emphatically stiled the *Land of Promise*, was espied by God for the Reception of a Colony, namely, That of the *Israelites*, conducted to, and settled

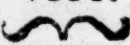
Heb. xi.9.

settled in it, by *Moses* and *Joshua*, when S E R M.
the old Inhabitants for the *Fullness of* VIII.
their Iniquity, were deservedly driven

out—The planting Colonies is therefore
antient and honourable— And farther, if
we resume the Case of a Kingdom or
Country's planting Colonies as useful or
beneficial, it is certainly very reasonable
to expect, that Colonies, well nourish-
ed and supported, and growing up
into a thriving and vigorous State, will
be of *Utility* to their Mother-Country
as *Auxiliaries*, and be as truly advan-
tageous, tho' perhaps not equally so, as
any Conjunction of Interests between
different independent Nations or Coun-
tries: And they will be not only
joined together by the great Bond of po-
litical Alliance, the common Good or
Interest, but the Off-spring Colonies
will moreover be eternally bound in the
Ties of Duty and Gratitude for the ma-
ternal Care and Protection of that Coun-
try from which they derived their Being.

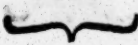
The *Utility* of the Colony of GEOR-
CIA to this Nation is unquestionable, if
we

SERMON. we reflect upon its Situation and Circumstances. We know that GEORGIA is a Barrier to SOUTH CAROLINA, and a Frontier to the *British* Dominions on the Continent of *America*. It has very convenient Harbours, of great Help and Accommodation whilst in our own, but which would be very disadvantageous to us, if in the Possession of our Enemies, who have with Reason esteemed and called it the *Gibraltar* of AMERICA. No Wonder therefore, if our Enemies, *Spain* in particular, have been diligent in representing GEORGIA, as a Possession of little Importance to us, however inconsistently with that Declaration of the *Spanish* Minister [*Geraldino*] that “ His Master would as soon part with “ *Madrid*, as with his Claim to *Georgia*.” ’Tis plain, that the *Spaniards* thought *Georgia* of some Importance to *Themselves*, otherwise surely they had never been at the Expence they were in endeavouring to take it from us — Very wisely therefore has the Legislature employed great Care for the Defence and
Well-

Well-being of this *Georgia*, which our S E R M. Enemies would fain have persuaded us V I I I. was a Matter of but little Importance and Advantage to us. 

As to the Article of *Commerce*, GEORGIA already is, and will be in a far greater Measure, beneficial to this Nation. The Fertility of the Soil is self-witnessed, and the Fitness of the Land for Cultivation has been fully attested, not merely by the general Assertions of its industrious Inhabitants, but by the Affidavits of many of those whose Testimony is less liable to the Suspicion of Fondness and Partiality. The Goodness of its Produce has been certified by the most proper Judges, who have made Trial of it, and assured us, that their highest Expectations of its Excellency were fully answered—And here, in speaking of the Produce of *Georgia*, I cannot omit that valuable Commodity the *Silk*, (whose industrious Worm lives a Lesson to the Sluggard) which does in a peculiar Manner exhort and encourage the Raisers and Managers of it to Industry ; requiring

SERM. ing indeed the Care and Aid of many

VIII.  Hands to raise it, but inviting both Young and Old, Women and Children, and even the Aged Impotent, to employ their gentle Labour to improve and bring it to Perfection, and rewarding a moderate Diligence, and easy Toil, with an exceeding Recompence — And in Point of Profit to us, and the saving Expenses, it has been observed, that “Where-
 “ as the *Italian, French, Dutch, Indian* and *China Silks* imported, thrown
 “ and wrought only, may, on the most
 “ moderate Computation, be reckoned
 “ to cost us five hundred thousand
 “ Pounds *per Ann.* which may all be
 “ saved by raising the raw Silk in *Georgia*, and afterwards working it up
 “ here, now we have attained the Arts
 “ of making raw Silk into Organzine,
 “ and preparing it for our Weavers, who
 “ can weave it into all Sorts of wrought
 “ Silks, in as great Perfection as any
 “ Nation in the World : So that we only
 “ want the *Staple*, (or raw Silk) and to
 “ have it at a reasonable Rate. With
 “ this,

“ this, *Georgia* will abundantly supply SERM.
 “ us, if we be not wanting to ourselves, VIII.
 “ and do not neglect the Opportunity }
 “ which Providence has thrown into our
 “ Hands. The saving such a vast Sum
 “ is not all; but our supplying ourselves
 “ with raw Silk from *Georgia* carries
 “ this farther Advantage along with it,
 “ that it will provide an additional Em-
 “ ployment for at least twenty thousand
 “ People in *Georgia*, for above a third
 “ Part of the Year, during the Silk Sea-
 “ son; and, at least, twenty thousand
 “ more of our Poor here all the Year round
 “ in working the raw Silk, and prepar-
 “ ing such Manufactures as we send in
 “ Return; or to purchase the said raw
 “ Silk in *Georgia*, to which Country our
 “ Merchants will trade to much greater
 “ Advantage than they can expect in
 “ trading to *Italy*.*” This surely must
 be allowed to be sufficient Encourage-


* See an excellent Pamphlet, entitled, “ Reasons
 “ for Establishing the Colony of *Georgia*.” Printed for
W. Meadows, next *John's* Coffee-House, in *Cornhill*.

SERM. ment for us to employ our Care upon
 VIII. the Silk of *Georgia*, and to make us in-
 excusable, if we neglect to improve the
 Opportunity of so valuable a Blessing.

And in general, it is true, that besides
 its voluntary Tribute of the *Vine* and *Mul-*
berry, the *Cedar* and the *Cypress*, and
 many other Trees, the grateful Soil has,
 in Return for a little Improvement, ren-
 dered to all much more than their Dues,
 so that they who have *tilled their Land*
 Prov. xii. *have been satisfied with Bread.* And as
 11. for those, whose Sloth and Indolence
 has been the real Ground of their Com-
 plaints of the Unfruitfulness of the Soil,
 the little that can be expected from it,
 perversely murmuring, in Excuse for
 their Laziness, with such-like Pretences;
 With respect to such it has been found,
 upon strict Enquiry, that, as it is fixed by
 a Decree of Providence, that *in the*
 Gen. iii. *Sweat of the Face we must eat Bread*; so
 19. these *Indolents* have but verified that ne-
 cessary *contrary* Implication of the same
 Decree, *That He who will not Work, nei-*
ther shall He Eat.

2 Theff.
 iii. 10.

As

As for those who have with more SERM.
 Plausibility objected (and what is there VIII.
 against which something may not be 
plausibly objected?)—Who have objected
 the *Expences* of maintaining this Colony;
 These seem to forget of how great Be-
 nefit *Georgia* is to us, by employing
 Hands and Trades; and besides, that
 we are by no Means without a Prospect
 of very gainful Returns for what we
 now lend to the faithful Country — The
 Streams of our Bounty turned into a
 Channel, after having fed and enriched
 such a Country, will flow back upon us,
 as the *Wind returneth again according to*
its Circuits; or, as the *Waters return*
again unto the Sea.

Ecclef. i.
 6, 7.

If we consider the Design of establish-
 ing and supporting the Colony of *Georgia*
 in a *religious* View: A Respect not fo-
 reign to this Day's Occasion, but to be
 principally considered, inasmuch as the
 original Design of establishing the Colony
 was a *religious* one; in a particular Man-
 ner forwarded by the Project of the late
 eminently-pious Dr. BRAY (now with
 X God!)

SERM. God!) and of his worthy Associates; the
 VIII. least Reward of whose Christian Zeal,
 ~~~~~ and righteous Endeavour, will be *to be*  
 Ps. cxii. *had in everlasting Remembrance*: I say,  
 6. if we regard the Design of establishing  
 this Colony in a *religious* View, every  
 Argument that is of Force to excite us  
 to endeavour the promoting the Glory of  
 God, and the Good of Mens Souls, is  
 an Argument, not only for our extend-  
 ing our religious Concern to this Colony,  
 but for our being most earnestly and zea-  
 lously affected in the same good Thing.  
 It is agreed, that the End of Society is  
 the common Good or Happiness; that  
 the Felicity of the Governed is the End  
 of Government; but, that it is the *only*  
 End, whether it has been generally  
 looked upon as such or not, This I must  
 take leave to deny, till it be made out,  
 that, *Religion, as such, the right Wor-*  
*ship, the Honour and Glory of God,* are  
 not *Ends*, as really *capable*, as they are  
 truly worthy of being promoted by human  
 Methods, as I take them to be. A Point,  
 which seems to be fully determined by  
 that

that Promise of God, to his *Church*, that S E R M.  
*Kings shall be Her nursing Fathers, and* VII.  
*Queens Her nursing Mothers*; besides the Isa. xlix.  
 Duty of those who are in Authority to 23.

maintain the Cause of Religion, from the Nature of their Office, which, as our excellent Church informs us, is to “ minister Justice, not only for the Punishment of Wickedness and Vice, but to the Maintenance of God’s true Religion and Virtue;” against which Branch of the Magistrate’s Office, there lies but one considerable Objection, and that is, the supposed, or possible *Abuse of Authority*: An Objection, I confess, of some Difficulty; but which, however, equally lies, against the Exercise of *all Authority* whatever, except *that* only of the supreme all-perfect Judge and Lawgiver. Now the Propagation and *Establishment* of the *Christian* Religion in the new World, the converting the *Indians* to the Christian Faith, an End worthy of the *Christian* Magistrate, was intended to be the happy Effect of planting this Colony; and ’tis no Dis-

SERM. honour to the Project, to be considered  
VIII. as subordinate to that great End —

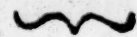
— This is not the Care of Mens Bodies, but the Care of their Souls; it is not the Regard to Mens temporal Interests, but it is the Concern for their eternal Happiness; it is not the enlarging the Bounds of the Kingdoms of the Earth, but it is the being Fellow-Labourers with Christ, in the glorious Work of enlarging and hastening his Kingdom. — And there is one peculiar Circumstance to move us to propagate and advance the Knowledge of our most holy Religion among those barbarous Nations—Long had the *Christian* Religion been defiled and adulterated with the Errors and Delusions, the Superstitions and Idolatries, of an *Anti-Christian Usurpation* in the Temple of God: From that State of corrupted Christianity, did God miraculously *reform* us, and planted, with his own Right-Hand, in these favoured Kingdoms, a Branch of pure original Christianity; the *sincere Faith, once delivered to the Saints*: When, lo! Providence  
had



had laid open to us a new World, inhabited by Men untaught and barbarous, and therefore the fittest Subjects of religious Instruction: Men untried in the Ways of religious Discipline; whose Minds had received no false Impressions of Christianity; whose unexperimented Tempers and Dispositions entirely precluded all Pretence of their Untractableness or Indocility; and whose after-experienced Willingness to be taught, would have refuted any such-like Pretence: This new World, I say, did Providence discover to us, near the Time when our most holy Religion began to be purified from the Dross and Alloy of *Romish* Corruptions, and was therefore fit to be propagated. For unless *the first Fruit be Holy, the Lump also cannot be Holy, unless the Root be Holy, neither can the Branches.* By these providential Circumstances, compared with that standing Commission, *Go teach (i. e. Disciple, Profelyte) all Nations; and Go preach the Gospel to every Creature,* did God call upon, and command us to

S E R M.

VIII.



Matt.

xxviii 19.

Mark xvi.

15.

S E R M. propagate his Religion in the *Western*  
 VIII. World. And, as *Wisdom is justified of*  
 Matt. xi. *her Children*, so has our Success in the  
 19. Conversion of those *Gentiles*, been a visible Indication that we did therein concur and act in Concert with the Designs of the Wisdom of Providence: And it behoves us to take heed, lest having thus put *our Hand to the Plow*, and *looking back*, either forsaking, or growing careless and negligent in this divine Work, we counteract the Ways of Providence; or (according to the wise and pious Admonition of *Gamaliel*) *lest haply we be found even to fight against God*.

Acts v. 39. That profane Plea against the baptizing *Negroes*, namely, that they are thereby released from their Slavery; I designedly pass over, as being of no possible Weight with *Christians*, those who are concerned for the Welfare of the Colony, and to whom alone the Objection can, with any Pertinency, be made. To *such*, I need not in this Case observe, Either the free Constitution of the Colony, which abhors Slavery — or the Motives for establishing

blishing it — or the Christian Obligations of Submission, Subjection, and Obedience, due from Inferiors to lawful Authority—You all agree with me, that Slaves ought to be made *thus free* ! May the Spirit of the Lord prevail among them, that they may have this blessed Liberty ! May that Master, whose Service is the most perfect Freedom, make them *free indeed* ! And, by his Grace, emancipate them from their State of Pagan Bondage, into the glorious Freedom and Liberty of the Sons of God !

SERM.  
VIII.

2 Cor. iii.  
17.

John viii.  
36.

The Light and Glory of the Christian Gospel, like those bright Lamps of Heaven, which are always burning to enlighten us, first shone forth in the *East* ; It moved thence gradually *Westward*, and so on to these *European* Countries. It is now still moving on farther *Westward* ; and, in the Way of Analogy, as the whole World is successively enlightened by the Progress [the *apparent* Progress] of those Cœlestial Luminaries from the *East* to the *West* ; so the Progress of the Light of that Revelation, which is



SERM. powerful to dispel every spiritual Dark-  
 VIII. ness, will gradually overcome it, and  
 successively diffuse itself, and, at length,  
 enlighten the whole World.

But, our Endeavours to hasten the Propagation of this Light must not be wanting — and, in Commendation of these *Indians*, and for our Encouragement in the Work of their Conversion, be it observed, that, as they appear to be of a teachable Disposition, so moreover, their Minds and Tempers are seasoned and prepared for the Reception of the good Seed of the *Word of Life*, by the Qualification of many excellent moral Virtues: That, as *Moral*, they approach towards *Christian*; and, as our Blessed Lord said to the young Enquirer after his Duty, in the Gospel, are, upon that Account, *not far from the Kingdom of God* — Remarkable have these self-taught *Indians* been for their *Fidelity* and *Love of Justice*; and it is only to spare a Reflection, that I do not say *exemplary* — However, let not the By-standing Unbeliever conclude any Thing in Dis-  
 favour

Mark xii.  
 34.

of *Christianity*, from the Want of that SERM.  
*Morality* in some, who profess and call VIII.  
 themselves *Christians*——No surely:—

*Christianity itself* stands untouched and  
 irreproachable, whatever be the Manners  
 of some of the Professors of it; the best  
 System of *Morality*, and it is its distin-  
 guished Excellency, that it is a *compleat*  
 System, without any Mixture of false  
 Principles in it, which alone shows it to  
 be not of *Human*, (every Thing that is  
*Human*, being of Course *imperfect*,) and therefore of *Divine* Original: A  
 compleat System of all moral, eternal  
 Obligations — explaining the Nature —  
 widening the Extent——and most pow-  
 erfully enforcing the Practice of every  
 Virtue, by every Motive that is fitted to  
 Guide and Govern the Understanding,  
 and Wills of moral, accountable Agents.

——The Rule of Reason, the *univer-  
 sal natural Law of Action*, 'tis allowed,  
 is not *itself* the less perfect, because  
 Men will not act *reasonably*; neither is  
*Christianity itself* the less perfect, be-  
 cause some, who are called Christians  
 (and

SERM. (and they are Christians in *Name* only)  
 VIII. live unsuitably to the Morality of the  
 { Gospel of Christ—But, to return,

The Relations in which we stand to the *Western Isles*, by the Appointment of Providence, has afforded us an Opportunity of propagating the Gospel among their Inhabitants. This Relation obliges us, as a *Christian Nation*, or *Society*, to promote both their temporal and eternal Interests. And, even supposing, not admitting; supposing, I say, the *Utility* of this Colony of *Georgia* to be a Matter of some Doubt and Uncertainty; I will, however, appeal to the *Christian Politician*, whether the glorious Prospect of promoting Religion, which is above all else that is valuable; the Salvation of Souls (which, however, by the *Justice* of God, not liable to the *positive* Gospel Penalties of Infidelity, are yet certainly without the Extent of the Gospel Covenant, and so not *intituled* to the Gospel Rewards and Privileges) the extending the Kingdom of Christ upon Earth, Whether these be  
 not



not Things of infinitely greater Moments S E R M.  
than any Temporal Emoluments or Advan- VIII.  
tages; and ought not (Christianly speaking) ought not the grand Principle of  
universal Love or Benevolence, to bear  
down a few supposed political Disadvan-  
tages in such Case, as certainly as the  
Love of our Neighbour ought to super-  
fede some Inconveniencies, that may  
happen to arise to ourselves in the Ex-  
ercise of that Love towards him; which  
that it should do, no Christian, I hope,  
ever thought unreasonable — Nor will  
any Pretence of Difficulties discharge us  
from the Obligation of this Duty. For  
the Propagation of the Christian Religion  
in the World is certainly the indispen-  
sable Duty of Those who have *Oppor-  
tunity* — And what Inconveniencies can  
be suggested on our Part, that will bear  
any Proportion to the Good we can do  
*them*? We can and do communicate to  
them, an inestimable Treasure, without  
being any Losers, even the Knowledge  
of our holy Religion, *that Pearl of  
great Price*, of which it may be truly  
said,

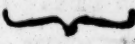
SERM. said, in the Words of Solomon (speaking  
 VIII. of the Excellency of *religious* Wisdom,  
 of which Christianity is the Perfection)

Prov. iii.  
 14

*That the Merchandize of it is better than the Merchandize of Silver, and the Gain of it than fine Gold.* And to Ourselves also, such a Liberality cannot fail of procuring a Blessing from Heaven, in Return for what They cannot recompense; and, in the End of all Things, when the mediatorial Kingdom of Christ shall be finished, it will be to us a distinguished Crown of Righteousness, to be found in the Number of those Means, by the Intervention and Instrumentality of which, our Lord received the promised *Heathen for His Inheritance, and the utmost Parts of the Earth for His Possession.*

Psal. ii. 8.

To conclude. — *A little One shall become a Thousand, and a small One a strong Nation: I, the Lord, will hasten it in due Time*—May the good Providence of God effectually apply the Blessings of this Promise to your worthy and christian Undertaking! — May the rising Colony, under your Care, flourish according

ing to your Hopes and Wishes, and SERM.  
 answerably to that faithful Diligence VIII.  
 which you have hitherto employed,   
 and which, 'tis not doubted, you will  
 go on to employ for its Service and Pro-  
 sperity! — May its Inhabitants, like  
 the antient Colony of *Israelites*, with  
 whom they agree in a Similitude of Cir-  
 cumstances; many of them in that,  
 particularly, of being called to the true  
 Religion and Worship of God, from  
*Egyptian* Darkness among Pagan Ido-  
 lators: May they, like the *Israelites*, be  
*fruitful, and encrease abundantly, and* Exod. i. 7.  
*wax exceeding mighty, and the Land be*  
*filled with them!* — May this Branch of  
 God's, planting, take deep Root, and  
 flourish, and be watered with the Dew  
 of Heaven! So long as the Waters flow  
 in the Rivers, or, the Sun shine upon the  
 Mountains \*, may they truly remember  
 that sacred Pledge, the Feathers of their  
 Eagle, † and live in perfect Peace, Good-

\* Thus the *Indians* are wont to express them-  
 selves.

† Their Ensign of Peace and Friendship.

will



SERM. will and Friendship with us! Pray we,  
 VIII. lastly, and above all, that, in this,  
 and every other Work, we may be  
 successfully Instrumental in *hastening*  
*God's Kingdom*, and bringing into His  
 Church those *who are without*; that in  
*due Time*, we may All become "One  
 " Fold, under One Shepherd, *the great*  
 " *Bishop of Souls*, Jesus Christ:" That  
 however now differenced and separated  
 from each other by a Variety of Situa-  
 tion or Condition, in this uncertain  
 World, we may finally come together  
 from the East and from the West, and  
 from all Corners of the Earth, \* and  
 enter upon the Possession of that *better*  
*Country*, which was promised to the Seed  
 of our Father *Abraham*, even the *Heaven-*  
*ly*, and dwell together everlastingly in  
 the unspeakable Peace, and Love, and

\* St. Cyril applies the Words of the Text to the ga-  
 thering together of the Saints in the Day of Judgment  
 — ΕΠΙΛΑΜΨΑΝΤΟΣ (as he strongly and ele-  
 gantly expresses it) πάλιν ἐξ οὐρανῶν τῷ Χριστῷ—καὶ αἱ  
 καιροὺς τὰς τῆς ἐξ οὐρανῶν ἐπιδημίας, κ. τ. λ. Then the  
 Saints, who are now little and inconsiderable, (ὀλίγοι,  
 ἐλάχιστοι) shall be εἰς χιλιάδας, εἰς ἔθνος μέγα, Vid.  
 Cyrill. Alexand. in *Esaiam*.

Joy,

*the Honourable Trustees, &c.*

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Joy, and Happiness of that holy City, SERM.  
the *new Jerusalem*, whose *Builder and* VIII.  
*Maker is God*; and which, God grant,  
may be the *Mother of us all!*

Heb. xi.

10.

Gal. iv.

26.

*Now to God the Father, &c.*

**F I N I S.**

